JOYFUL SIGNS OF HOPE
A STRATEGY FOR RENEWAL

The Rt. Rev. Patrick Matolengwe, DD

BS, Lovedale Teachers College, South Africa, 1959
Cert. in Theology, Federal Theological Seminary, South Africa, 1965
MA, Nashotah House, 1992
DD, Nashotah House, 1992

Mentor
Professor Howard A. Snyder

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ABSTRACT

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by

The Rt. Rev. Patrick Matolengwe

United Theological Seminary, 1996

Mentor: Professor Howard A. Snyder

This final document addresses the need to revitalize the parish of All Saints' Episcopal Cathedral, Milwaukee, by introducing a contemporary worship service. Using the data collected from research done through group planning, interviews, and analysis, a new worship service was begun on Saturdays beginning in March 1995. This new service helps to bring about renewal and growth in the local church, is transferable to a variety of church settings, and is particularly helpful to churches wishing to grow. The project is also an effort to assist parishes faced with the problem of stagnation, and suggests strategies for renewal. Through consultation with the parish's worship committee and the governing body, the new service was critiqued and analyzed. While the experience of the new service has been positive for most participants, the project remains under study and the future is in God's hands.

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I know now that one never writes a book alone. Many people are involved. They are the ones whose wisdom teaches us, and whose skills enhance our own. Many such people have been part of the creation of *Joyful Signs of Hope*.

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Thank you all for your help, wisdom, insight, skills, and encouragement.

CHAPTER I

INTRODUCTION

An African Perspective

I was born in a small city called Graaff-Reinet in the Cape Province in South Africa on the 12th of May, 1937. My father's first name is Ndabeni ("news maker") from my own language, Xhosa. His second name was David, he was a trained teacher. My mother, Nolight (meaning light maker), worked as a teacher also. Both of my parents were Christian and were very involved in the church. After my father's retirement, he worked as a catechist at St. David's, New Bethesda, a small mission and rode his bicycle twelve miles to minister and teach confirmation candidates and baptism classes to the godparents as well as preparing adults for either baptism or confirmation. He counseled families when the unmarried daughter became pregnant. This was quite a traumatic family problem in those days.

I understand that although my maternal grandfather was an unschooled farmer, he was a man of great faith in God. I suppose as a small farmer he lived so close to the soil and to nature that his whole life was fashioned around his small rural farm and his creator and creation. His knowledge regarding the soil, the crops, the wild animals, and the flowers must have strengthened his belief in God.

My mother has always told us this story. When there was a successful harvest, my granddaddy would go and sell his wheat to the bakers in town. Then he

would go to the church and leave his donation of wheat and money. Upon returning home he would have a feast for all his harvest workers and their families. He would say that because God was good to him he wanted to express his gratitude by including them in his celebration.

A person who I was able to know and enjoy was my maternal grandmother. She outlived my other grandparents and also was a person of very deep faith. The lessons she taught me are still very vivid. She would always wake me up very early in the morning and ask the other family members and me to join her in prayer. She died suddenly when I was about five years old. To my frustration she always insisted that I button the top button of my shirt even when I was playing outside. She taught me the Lord's prayer. She and I truly cherished our relationship. She would tell me stories before I went to sleep. I missed her terribly when she died and I couldn't understand how a loving God could take her away from me. Later I learned that as a younger woman she was a very talented person, sewed beautifully by hand and was an excellent baker.

I had a very happy upbringing being the youngest in a family of seven children, four sisters and two brothers. My parents were loving and supportive and instilled Christian values in our relationships. All of my siblings were my best friends. My eldest sister, Sophia, has always been my favorite. When her husband died in 1952, she bought a house diagonally opposite my mother's home. She continues to live there although her children are now on their own.

In 1967 my second sister, Esther, died leaving a seven-year-old son, Peter, and a two-year-old daughter, Ingrid, and a husband from whom she was separated. At her death, the elders instructed my wife and me to raise her children, Ingrid and Peter. They were a welcome addition to our family. My other sister, Grace, died in 1977. She had been widowed in 1949 and had one child from her marriage. My eldest brother, Herbert, died in 1979 and left a widow. I have one brother at the present moment named Henry and one sister, Miriam. Miriam's family includes two children and her husband. Henry also has a spouse and children.

While I was growing up we were a very closely knit family. My relationships with my siblings and parents were healthy and communication was good. We were always encouraged to be up front and to talk about our feelings. We were poor but we always had enough food, books, and basic necessities.

Early Development

I was raised in a home where family prayers were said every evening. My parents would take turns in conducting the service which was comprised of a short bible reading, a hymn, then a prayer followed by the Lord's prayer and the blessing which was always reserved for my father.

The most important people who influenced me in a spiritual way were my parents. To a large extent my parents were responsible for revealing Christ to me at a very early age. The knowledge that I have about God and his son, Jesus Christ, as well as my whole understanding is something that I gained from them. I am eternally grateful for the gift of love my parents gave to me, love at home was not just talked

about but was something that we experienced. I will forever cherish that gift. It has always permeated my being from my childhood and also in my ministry.

By the time I went to Sunday school at the age of four I had memorized the Lord's prayer and knew some bible stories. It was at that juncture that I was introduced to the Creed and Ten Commandments.

Like most children I grew up in a home where the work ethic was strong and respected by all. I thoroughly enjoyed my minor chores and as I grew older I worked more around the house. When I was twelve years old my dad asked me to look after our flower bed. This gave me a lot of satisfaction.

I started working outside of my home and in the community when I was in high school. On Saturday mornings I would go to the vegetable market and help elderly people carry and load their vegetables into their carts. In the afternoons I worked for a florist and would go into my neighborhood selling flowers.

As a child I attended St. Phillip's Anglican School where I learned basic skills in religion, English (which was not my native tongue), reading, writing, mathematics, geography, history. I was also a keen and shrewd sportsman. I excelled in rugby in the winter, tennis during the summer and soccer throughout the year. I also played indoor volleyball. I sang in the choir and found it to be a very enjoyable experience.

I was confirmed at the age of twelve by the Bishop of George. Because I had prepared very conscientiously for this event, the liturgy that morning gave me a powerful sense of God's presence and reality. That, for me, was the beginning of my

journey and commitment to a deeper relationship with God. This event marked for me a true commitment to God.

When I was fifteen years old I graduated from eighth grade. Just before I left for Healdtown Institution at the age of fifteen, I had the most poignant discussion with my father. I have cherished his advice forever. Our discussion concerned my learning a third language, Afrikaans. This is the language of the Dutch settlers in South Africa which he thought would one day replace the English language. Before that, English was the official language and he sensed that the Afrikaaner, when they were elected in 1948, would insist upon their language being used. Up to this present day I am still very grateful for the intimacy, love, and his incite shared during that discussion.

At sixteen I went to Healdtown Methodist Institution which was also a boarding school. This school taught grades from nursery school through high school and enrolled close to 1000 students. The students came from various parts of South Africa and the territories. At this particular high school I continued my studies in English, Xhosa, Latin, a language I found to be challenging, and started learning Afrikaans language. I also continued with my studies in religion, geography, history, mathematics and music. At the same time I carried on with my athletic activities. These were my special years because I developed meaningful relationships outside of my family and began socializing with women.

When I was seventeen years old I was circumcised. Like Jesus who had to be circumcised on the eighth day and given a name (Luke 2:21) so did I. I had to be

circumcised to fulfill our custom. Circumcision was very important because it gave me the rite of entry into manhood and the world. I graduated from high school in 1955 and immediately entered Lovedale Presbyterian Teachers' College in Alice, Cape Province, graduating in 1959 with a Certificate in Education. This summarizes my exciting and challenging school years which were the groundwork for the education which I have continued throughout my life. I really feel that as "Jesus increased in wisdom and stature and in favor with God and man" (Luke 2:52) so was my advancement into adulthood.

The School Teacher

The summer of 1959 was truly very relaxing especially after my graduation on the fourteenth of December. It was as if a very heavy load had been removed from my shoulders. It was the first time I could relax and have no pressures from studying. The few days before Christmas and the New Year were therefore especially enjoyable. My enthusiastic part in the celebration of Christmas and the Christmas Eucharist itself was exhilarating.

During that summer vacation I worked as a waiter and sometimes a wine steward at one of the best hotels in the city. These were days when I was looking with anticipation for news of a teaching position. The news came on January 10, 1960. There was great excitement at home because now I had a job after all my years of rigorous schooling. My mother and my father were quite thrilled as they had been very supportive during my years of study.

The State of the Nation

What kind of a world was I entering? What kind of people was I going to meet?

A completely new chapter of South African history opened with the general elections of 1948. During and immediately after the Second World War the black African hopes for political progress had been fired by wartime slogans about freedom and democracy, and by the United Nations' proclamation in favor of human rights and fundamental freedom without distinction of race. Moreover, in the British colonies in the North, Africans had begun to participate in governing their own homelands. Black South Africans decided they would urgently demand the granting of full citizenship rights such as are enjoyed by all the whites in South Africa.

When subsequently during the election campaign of 1948 the Nationalists, then out of power, put forward the policy of apartheid of complete separation of the races, their program had a powerful appeal for white South Africans frightened by these threats to their supremacy over 15 million non-white fellow citizens.

After the Nationalists won the elections they immediately began to translate their program into action. Apartheid was not a new policy; it was a modification of a policy as old as the Dutch settlement in South Africa, the policy known as *Baaskap* (bosshood), which simply meant white domination. The modification now proposed was an increased degree of separation between the races. This separation would be carried right through the country's political, economic, and social life. The black man would not vote on the same roll or for the same parliament as whites; they would

not do the same jobs, or not do them together with whites and certainly not for the same pay. Above all, they would live in different areas from the whites and every law that could be devised to keep the races totally apart would be enacted and enforced.

From 1949 the Nationalist government produced a spate of legislation designed not only to achieve increased separation of the races, but also to render the black African legally and economically powerless. Among the first were laws ensuring that segregation would be enforced in places where it had long been customary, and in some where it had not been customary at all. Blacks and whites were to be kept apart in parks, railroad stations, buses, post offices, beaches, clubs, and in all public buildings. They had long been kept apart by custom in hotels, restaurants, theaters and cinemas. Now they would be kept apart by laws similar to the "Jim Crow" laws that were common in the southern part of the United States prior to the Civil Rights movement.

With the same aim of separation in view, the Prohibition of Mixed Marriages Act was passed in 1949 to check blood mixture and promote racial purity. In 1950 an Immorality Act was passed imposing severe penalties for sexual intercourse between whites and non-whites. Since it was now a crime for people of different racial groups to marry or to have sexual relations, it was necessary for the authorities to know with certainty to which racial group every person in the country belonged. So in 1950 the Population Registration Act was passed ordering the classification of the whole population and the issuing of identity documents.

Another sphere into which the government introduced its ideas of apartheid was that of education. In general, the races had always been segregated in school but, although black education was a poor copy of the white, it had at lease been on similar lines and worked toward similar standards. In the Bantu Education Act of 1953, the government took control from the provincial authorities and introduced plans for a specifically African type of education designed to train blacks for the positions in life they would be required to fill under apartheid. The effect of government control has been that some black African children receive some education, but inferior in quality. Although the provinces had controlled education and had administered the state's financial aid, about ninety percent of South African schools belonged to church missions. At that time these bodies were faced with the alternative of handing over their schools to the state or accepting a diminished subsidy. For a while the churches opposed this measure bitterly, but in the end either surrendered their schools or closed them down. Only a few Roman Catholics in particular raised enough money to maintain their independence.

The Group Areas Act of 1950, as its name implies, was designed to establish segregated areas in which all black Africans and non-white groups were obliged to live. Implementation of that act has involved the uprooting of thousands of non-white families who were living in areas now designated as totally white.

This ever-growing structure of laws makes the black African and other non-whites virtual strangers and exiles in their own land. The life of the black man is one

of perpetual insecurity. Those blacks who work in urban areas are not allowed to bring their wives to set up a home and raise their children.

The Afrikaaners who had won the elections in 1948 were well in control of the destiny of the peoples of South Africa.

The Nationalist government felt that the previous English government was far too liberal. The Black African had to be put down and kept down. If he wasn't, there would be trouble. The white British immigrants who had come in increasing numbers over the years had most of the money. But the Afrikaaners had power. The National Party instituted more than 100 laws aimed at keeping blacks and whites separate and unequal.

One law, the Population Registration Act, was an attempt to insure, in the view of the National Party, the purity of the white race. Race inspectors examined skin, hair, and nails to determine a person's proper racial classification. They inspected newborn babies in hospitals. They investigated when someone's race was in question.

The laws required that Blacks carry identification papers at all times anywhere they went. These passbooks allowed the government to control where Blacks lived and worked. Pass laws were among the most hated of the apartheid laws. These books had to be produced on demand by the police. They could be issued by any white person, even children. The pass laws were vigorously enforced.

To show the absurdity of the system, on the average, 200,000 Black Africans were arrested a year for passbook violations. If and when their cases came to trial,

no just legal procedure was followed...their guilt or innocence was determined in seconds.

By the mid 1950's the National Party was all powerful. Blacks in South Africa were deprived of their land, their homes, their freedom of movement, and they could do very little to better their situation. Their hopes of being treated as equal members of South African society were gone.

In 1959 the Black Africanists began organizing themselves and launched the Pan Africanist Congress on the 6th of April, 1959. This took place three hundred and seven years to the day after Jan Van Riebeek, a leader of the first Dutch settlers, arrived in South Africa. That was the state of affairs when I began teaching at the end of January, 1960.

At Hermanus

I moved to Hermanus, the location of my teaching position, on the 25th of January 1960. There was a mixture of joy and sadness when I greeted my parents. My Dad, as usual, sent me off with a beautiful prayer. He encouraged me to adopt Psalm 23, The Lord is my Shepherd, to include it in my Rule of Life, and recite it every evening. My Rule of Life was morning and evening prayer, bible reading and meditation each day.

The first semester of the year began on Monday of the last week of January. The teachers' orientation occurred on Tuesday and Wednesday. The principal used those occasions to welcome the staff and shared useful information about the students and the community. He also encouraged his staff to participate in the events which

took place in the community. The students had their orientation on Thursday and classes began on Friday.

The city of Hermanus, a holiday resort for the rich (mostly white), is about sixty-five miles from Capetown. The high school was very politicized. The students and their parents who worked in these resorts were active politically because they were encountering the difference in the Black and White life styles daily.

I enjoyed teaching Afrikaans and music as we did not have a music teacher. The students were very enthused about learning. Afrikaans was a required subject for all four grades and I was the only qualified teacher for all 450 students. Each grade had two classes. I enjoyed teaching but was quite overwhelmed at grading time.

I have always been looking forward to receiving a paycheck because previously I was a student and just receiving spending money from my parents. When my first paycheck arrived it was in the amount of twelve English pounds and some shillings. That became the only paycheck that I ever received for teaching in Hermanus.

The following month (March) a feeling of tension was pervading the community. People were talking about secret meetings. As a staff we were curious about what was happening. I tried to ask my students but they did not know either. On the 21st of March we learned what was going on. On that day there were reports of killings in the Transvaal Province near Johannesburg.

For on that day a massacre took place at Sharpville, a black township near Vereeniging. Both the Pan African Congress and the African National Congress had

called for massive demonstrations against the pass laws. The ANC demonstrations were to take place on March 31st but Robert Sobukwe, leader of the PAC, called on his followers to protest on March 21st instead.

On that day several unarmed Blacks gathered outside the Sharpville Police Station. There they met a group of armed White South African policemen. The protestors announced to the police that they had intentionally left their passbooks at home and demanded to be arrested. As the crowd pressed against the high fence surrounding the police station the policeman became nervous and opened fire.

The protestors began fleeing in panic, but the police continued firing. Sixty-nine people were killed and over one hundred-eighty were injured. That massacre began a new era in all of South Africa. The Whites responded by buying more guns. The Blacks responded to the call of the ANC and PAC in two ways: the first was to protest the passbooks by burning them and the second was to protest in solidarity of those who had died by having prayer meetings.

In Zwelihle Township, Hermanus, ten days after the March 21st massacre, churches were invited to pray for the martyrs of the massacre and for those who had been arrested in the aftermath of the killings. Men were also invited to meet at the township square on Monday, the first of April, with their passbooks.

After that Sunday morning service I went out for lunch and then went home alone. That time frame in the afternoon was endless because I was faced with a very difficult decision. If I went to school and defied the township square rally I would

have been labeled as a traitor. If I did not join the men on Monday at the township square, I would also have been a traitor or sellout. To be responsible as a teacher and go to work or to support the cause of the community and attend the protest—that was my dilemma.

I prayed and read my bible looking for guidance through the psalms but no direction came. After supper I visited my principal and shared my quandary with him. As we were talking there was a knock at the door. The local methodist minister who was the chairman of the school board was passing by and dropped in for a visit. The three of us shared that agonizing decision. The more we opened up the discussion and studied all its angles, the more we felt that there were no easy answers. At the end the minister offered a prayer and in his prayer mentioned the difficulty Jesus had in the garden of Gethsemane and prayed that God's will would become known to us. I returned home feeling a great sense of relief...I wasn't alone in my quandary anymore.

That evening resulted in a very slow passage of time and much restless sleep. I woke up very early Monday morning and got dressed, ate, said my prayers, and recited the 23rd Psalm. Suddenly, as if through an angel of the Lord, the spirit guided me to my Dad's favorite hymn:

> Guide me, O thou great Jehovah, pilgrim through this barren land;
> I am weak, but thou art mighty; hold me with thy powerful hand;
> Bread of Heaven, Bread of Heaven, feed me now and evermore.
> Feed me now and evermore.[1]

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[1]The Hymnal 1982, Hymn 690. Published by the Church Pension Fund, New York, NY:1985.

After I read those words I felt a tremendous sense of relief. At 6:45 a.m. I grabbed my passbook and went down to the township square for the 7:00 a.m. meeting. As I came near the square I could hear the hymns being sung and began counting those present. There were more than one hundred in the square. The hymn singing was very uplifting.

The brief program was explained to us. We had come to mourn and to take action. During the singing of a few more hymns as we were standing in a circle, a bonfire was suddenly lit and we began throwing our passbooks into the fire. The police vans appeared at about 7:30 a.m. We were, of course, beaten and arrested. Some ran away and escaped. Others, such as myself, were put into the van. We were driven to the police station and placed into the jail cells. My cell held fifty people and had one toilet. Our "meal" that evening was a few slices of bread and sugared water.

Late that night prayers were said and hymns were sung. We were oblivious to the fact that there may have been other prisoners or other men being held in different areas of the prison. The following day after 9:00 a.m. we were allowed to enter the area designated for outside exercise. Only then did we learn that there were more than 180 of us jailed without due process.

On Friday we learned that the problems we were causing were reaching a crisis. Something had to be done. There were too many of us, the jail was very overcrowded. There weren't enough mats and blankets, the food was insufficient and their budget was becoming overburdened. The prison guards spoke Afrikaans, the

prisoners spoke their native language, Xhosa. It was then that I was asked in English by the officials if I would interpret for them. I agreed to do this and I continued for two weeks with no compensation.

On the third week I refused to help them anymore because I was a prisoner and I was getting no remuneration for my help. They were taking advantage of me. A few days later they came to me with a proposal. The contents of the proposal were that I would continue to interpret for them and that they would charge me immediately and that I would be given a suspended sentence and would continue to work for them. In the jail I had some friends, so I discussed this proposal with them and we decided it would beneficial for all of us if I accepted their proposal.

It was at the beginning of the fourth week that I made my decision to accept their offer. I was told at that time that all the prisoners, including me, were going to be moved to a larger jail. On Tuesday I appeared before the judge, I pleaded guilty to destroying my passbook which was a government document. I was sentenced to a six month suspended sentence provided that I continue working for them. That destroyed my teaching career. They allowed me to get my belongings and the following day I reported back as an interpreter for the court.

Journey to Freedom

It was exactly ten o'clock the following morning when we were transported to the railroad station. The journey took about twelve hours. The prisoners were accompanied by twenty guards who came from the surrounding area. Our destination was about ninety miles north of Capetown.

Piketburg was a small farming town with a large prison. There my ex-fellow inmates were sentenced to a maximum of three months in jail with a suspended sentence of two years or set free at the whim of the judge. Those who were sentenced for three months had to work on the farms. I was happy because I still was in touch with the prisoners.

Because I could empathize with Jesus's suffering, Holy Week, including Good Friday and Easter, gave me much to reflect upon. I could relate to his humiliating treatment at the hands of the soldiers. This experience gave me a real sense of spiritual closeness with Jesus and I felt that I could offer my pain to him. All in all that was the best Tridium in my life.

By August we were through with processing all of the cases. I was transferred to a small city of Laaiplek as a senior court interpreter. It was here that I really was involved in a community of predominantly Whites and Coloreds. I went to the colored church, St. Christopher's, where I quickly became involved as a Sunday School teacher as well as being a lector twice a month at the services. I also had time to reflect on all that had happened to me and what my direction would be. My prayer life was being enhanced by the pastor and the time I was able to devote to prayer and spiritual reading.

My Call

My call was not as dramatic as that of Samuel's as recorded in I Samuel 3 1-14. When I was still at Healdtown Institution I was a Sunday school teacher. I was about sixteen years old. My students were herd boys (aged seven to fourteen). I

would walk three to four miles to meet them in the pasture where the animals were grazing. One Sunday morning as I was walking toward my students a thought entered my mind in the form of a question. Why not give my life to teaching the gospel? This thought would come and go but never left me. During my vacations I shared it with my father who felt that I should discuss it with our pastor. After informing our parish priest he didn't take any action, but told me to continue praying about it.

This thought continued throughout my years at the College of Education. I continued corresponding with the parish priest who advised me to write directly to the bishop of my home diocese. During my senior year at the teachers' college I wrote to the Bishop of George, John Hunter, and shared my thoughts about entering priesthood with him. He rejected my idea because the diocese only had one Black African parish.

This parish already had its own rector as well as a seminarian who was going to be ordained at the end of that year. It was during the visitation of the Archbishop of Capetown, Joost de Blank, to Laaiplek, the parish I belonged to during my years as a court interpreter, that I was introduced to him. During lunch he asked me directly if I had ever considered being a priest even though I had given no hint of my feelings during our conversation. I then told him about the bishop in my home diocese who had refused to test my vocation. One month later after my visit with the Archbishop of Capetown I received sad news of my father's sudden death on the 6th of June, 1961. I took vacation time from my court job to grieve and bury my father. I felt a great sense of loss, more painful than when my grandmother died. I also felt

guilt because I always thought that some day I would buy him a brown suit and hat in appreciation for all that he had done for me.

The day of the funeral was very traumatic for me. I had suddenly lost a loving person, a friend, a mentor, a supporter of my causes. This was the man that I had shared my most intimate feelings with. It was during the funeral service that our parish priest, in his sermon, said that we should be celebrating my father's life and giving thanks for all that he had done for us, especially for educating all of his children, including the youngest, me. It was then that I turned my tears of sorrow into tears of joy and gratitude. After that day my burden of grief became lighter. I stayed with my mother for ten days and then returned to work.

Two months after my father's death I received a letter from Archbishop Joost de Blank informing me that he had researched my the items we had discussed and he was pleased. He wanted me to present myself to the Diocesan Selection Conference. I was accepted and prepared myself to enter the seminary without my family's support.

I entered Bishop Gray Theological College, Capetown, in 1962, graduating with a Diploma in Theology in 1963. I then proceeded to the Federal Theological Seminary in Alice, graduating in 1965 with a Certificate in Theology. At Federal Theological Seminary life was not always rosy. I had a crisis with my vocation as I felt that it was not a calling from God but, instead, it was something I wanted for myself. Having shared that with Father Stubs, the principal of the seminary and

Father Keith Davie, my spiritual director, both felt that I should continue testing my vocation.

I was ordained to the diaconate on December 18, 1965 at St. Paul's Church in Rondebosch, Capetown, and was appointed to serve my title as deacon in the parish of St. Michael's and All Angels, Herschel, a rural mission station which had twenty-six outstations, in the Diocese of Grahamstown. I spent the first three years of my ministry there. I always look at those three years as my formation years. At the ordination service only my mother and a few cousins were present. My sisters and one brother, Herbert, were not there because they were against my priesthood because of the limited financial reward. Although this was painful to me I didn't let their opinions affect my relationship with God.

I was ordained to the priesthood at St. Saviour's Church in East London on the fourth Sunday of Advent, December 18, 1966 and to my surprise, my sisters attended the ordination and that became a time of healing for us.

In January 1966 I met Sapho, who was teaching at the mission school. We later became engaged and were married in October 1967. A year later our nephew, Peter, and niece, Ingrid, came to live with us as their mother, Esther, had died as a result of a car accident and their father was unable to care for them. This was a very traumatic experience because at that time we were adjusting to the birth of our son, Michael. Francis and Patricia were born while we were in Capetown. During that time I was an assistant priest in a mission that had twenty-six rural outstations in the Native Reserves.

Return to Capetown

The Archbishop of Capetown, Robert Taylor, asked me return to the Diocese of Capetown as Rector of the Parish of Holy Cross at Nyanga in 1969. My appointment at the age of thirty-two as rector of the parish of Holy Cross gave me great humility since I became the youngest African rector to be appointed in the Church. It was in this parish that God blessed me with a very strong support group of men with I could pray, share, and study the bible. These I felt were my soul brothers.

In that parish God used me in a most powerful way. The building of a school for the Crossroads squatter community gifted me with fame for advancing the cause of education. At the same time we were alleviating the plight of the children in that area. It was from that parish that I was promoted to Regional Dean, Canon of the Diocese of Cape Town, Archdeacon, and my election as Bishop Suffragan in 1976 took place.

What God had done, in effect, was to transform a parish that was in the doldrums with 150 families staffed with only one priest to a huge parish of 550 families with five full-time clergy. We had a very active youth ministry, with an outreach program for the elderly and poor. This parish, by the time I left, had two well attended services on Sunday mornings. If you were not there one half hour before the Eucharist began, you had to attend the service outside the church. The windows and doors would be open so that everyone was able to take part in the service.

Ministry as Bishop

I was elected Bishop in September 1976 and I was consecrated in November of that same year. This, by the way, is the year when students protested against the use of Afrikaans as a medium of instruction in their schools, when thousands of primary and high school children died as a result of the police responses to their protests and demonstrations. June 16, 1976 has always been looked upon as the year of the children's revolution in South Africa. This is the year when the whole of South Africa was in turmoil with parents not quite knowing how to respond to what was going on around them. It is the year when funerals of children were occurring. There was not even enough time to grieve.

In September 1977 Steve Biko, the leader of the Black Consciousness Movement, died. Deaths of suspects who were jailed without due process were occurring regularly throughout the country. Then came 1978, the year of reform, repression, and resistance. South Africa was gradually getting more and more violent and out of control. The government reacted by creating a police state, something that continued until Nelson Mandela was released from prison in 1990. These were the years when fear ruled our lives. There were two attempts on my life by the police.

It does not mean that everything was bleak. There were rare occasions when I felt that the people lifted my spirits by their actions and commitment. I remember the funeral of one student in January 1977, which was attended by thousands of students. Their faith restored my hope and feelings of powerlessness over the situation. There was also an occasion when, as a result of infighting, people were fleeing the township

and dying. My wife and I had sent our children to safer areas and we were planning to follow them. It was then that people came to the Holy Cross Church and took refuge and within hours we had five hundred people. Again the faith of the people strengthened my faith.

In retrospect I am discovering that during those years from 1977 through 1988, though I was a spiritual leader to priests and their parishes, I was isolated in that I did not have a support group as I had when I was in the parish. Though I was saying my daily offices, it was just words without meaning. My bible reading and study were just superficial. As a result, I suffered from spiritual bankruptcy. My relationship with God and his son, Jesus, was empty and dead. Any small dent against apartheid was celebrated. Inevitably alcohol was involved. I discovered that I was addicted to alcohol. At Easter 1988, I resigned my position.

Because God loves me he didn't leave me to die, but used my resignation as Suffragan Bishop and the three month sabbatical that followed to come to the United States. Within ten days the people that I was vacationing with noticed and helped me to become aware of my dependence on alcohol. That resulted in my admittance to St. Barnabas Recovery and Treatment Center.

The Center is an ecumenical, spiritually based treatment center for clergy and religious where growth, transformation, healing can occur. The Center also offers quality mental health counseling and addictions' care services with a foundation in the theology of Christian faith.

I never really enjoyed treatment because I was confronting a lot of pain which until now I had ignored. There was a lot of denial which made my suffering more difficult to confront. It took me about six weeks to be able to admit that I was powerless over alcohol and that my life had become unmanageable. It is only then that I felt the burden of my sin being removed. It was God himself who took away my addiction. That for me was the point of conversion, but I still had to deal with the consequences of the disease. We used the twelve step program of Alcoholics Anonymous (AA) for our healing.

God's healing love was at work in the life of St. Barnabas community. The therapeutic schedule was integrated with worship and regular community prayers. My primary conversion text was the healing of the Gerasene demoniac which concludes,

> The man from whom the demons had gone begged that he might be with him but Jesus sent him away saying return to your home and declare how much God has done for you (Luke 8:22-39).

This story epitomizes my experience of recovery from a demon named alcoholism. In retrospect I am more and more discovering that the process of recovery from alcoholism is not a matter of medical science curing the disease. Recovery is grace—a process of being healed by God's love.

I am discovering the fact that sharing our suffering can bring the redemption of God's love is something that is lost in society and in most mainstream churches. But it is not lost in AA. Here I am learning that to keep my sobriety I must give it away. The process of doing this is to share my experience, strength and hope, with the community. The twelve steps of AA provide for me the framework of moving

through the phases of suffering from mute isolation to repentance in solidarity with the community. Suffering is what holds the community together. Shared suffering is what brings redemption to others. Just as Jesus shared his suffering with us and for us, so the recovering addict/alcoholic shares his or her suffering with and for others in the community.

AA teaches rigorous honesty, obedience to God's will and humility. The slogan is HOW (honest, open, and willing)—the model for turning our will and our life over to the care of God in Jesus who emptied himself, taking the form of a slave, being born in human likeness and being found in human form. He humbled himself and became obedient to the point of death on the cross (Philippians 2: 7).

Because AA is a society open to vulnerability, it allows anxiety to be freely honestly expressed and finds joy with human diversity. The AA oldtimers say all you need to know to believe in God is to know that you are not God. It is a community where it is all right to make mistakes and where we are at home at last. We know we are in the presence of God when our experience is supported, shared, challenged and refined by those called by God to journey with us. This, with my rule of life (daily office, bible study and spiritual reading), is my spirituality.

I left the treatment center at the end of June 1988, and in August of that year was asked by the Diocesan Bishop, Roger White, to go and look after a small parish in Whitewater, a small university city. There I spent a year as an interim pastor. I guess that when the people of All Saints' Cathedral heard about my ministry in Whitewater, they invited me to come and assist them.

At All Saints' Cathedral, Milwaukee, I served as interim pastor from August 1989, until they decided to drop their search and invite me to be their rector in February 1990. After prayerful consideration, my wife and I decided that I should accept their call. I have been the chief pastor here since then.

The church is located on the east side of downtown Milwaukee and attracts people from all over the city. It is the oldest Cathedral in the nation and prides itself of the Anglican Catholic tradition.

In the winter of 1992 I spent six weeks on sabbatical at Virginia Theological Seminary. The program was titled renewal and growth. It was time again to explore fundamental theological, historical, and behavioral issues, to find encouragement for a deeper, more authentic, parish based spirituality, to contribute to discussions around critical issues and to identify new opportunities for nurturing the life of the local church.

The first thing that we did was to explore the past experience and celebrate our past achievements. This approach focused on what I had done successfully in the past, and in those moments I was using the God given best of myself, and it was those aspects of my life that I had to discover, claim and use in the future.

Secondly, we had to look at our personal strengths and barriers because few people are fully aware of the strengths that are in them. For most of us the strengths we know and can easily identify are the tip of the iceberg. The larger part of our strengths may well be submerged and hidden in us.

We looked at our functional abilities and skills, finding our talents and assets by analyzing our experiences. We then moved to our work place, how we function and which skills and values we use. We had to work through a questionnaire called "How you can help me be a more effective leader?" a self analysis tool by Norman Shawchuch. We used the Myers-Briggs model and we also dealt with mid-life issues. All this material is then used to give one a true picture of who one is, the unique self, and the unique me.

In May 1992, I graduated from Nashota House, a theological seminary, as a part-time student. From May to December, 1992, I did the Clinical Pastoral Education program. The purpose of CPE was to give me an opportunity to grow in self understanding in the context of a clinical setting. For this exercise I received certification for one basic unit.

The CPE experience of working with the sick in a hospital setting deepened my understanding of God and made me aware of my own shortcomings and feelings. It sharpened my listening skills. This greatly enhanced my ministry with all parishioners, especially the sick and suffering.

Having equipped myself to the best of my ability, I was now ready to tackle some of the problem areas in the parish.

Epilogue

Being a South African-born Anglican, the parish has always been one of the loves of my life. It is the center and the place where the action is, and where

life started. The Church—especially in the townships—is vibrant, pulsating with energy, full of life, full of vigor, lively, poor but very powerful.

In the parish where I currently reside, it does not take long for one to discover that the parish is not effective. With numbers dwindling, the parish is experiencing difficulties of growth, both numerically and financially and is in need of renewal and revitalization.

I would be the first one to admit that this is a difficult subject because whenever one speaks of renewal or revitalization, there is an implication of criticism. To say the parish stands in need suggests that there is something wrong, and those who love the Church immediately become defensive. Moreover, to speak of a need for renewal implies that other phases and vehicles of vitalization have not worked.

This thesis is based on my conviction that the parish needs a new vehicle for its revitalization by introducing an additional worship service, and the creation of it is the objective of this model.

There is an admitted need in the Episcopal Church and in the mainline churches for a book of reasonable size which tells the story of the revitalization of an Anglo-Catholic parish in a readable style and which, at the same time, provides a resource and a handy book of reference for pastors, seminarians, college students, and church leaders who want fresh, practical ideas on how to help their churches grow and those who are interested in renewing their parishes.

In the Episcopal Church, especially during the last three decades, renewal has expressed itself not only in charismatic terms but also in Evangelical and Anglo-

Catholic terms.[2] We have had different renewal groups and movements that have enhanced the Church's life. Examples of these are Faith Alive, Cursillo, Marriage Encounter, Happening, and other Episcopal Renewal Ministries. However, the model which is the object of this thesis is unique because the whole service was designed and planned by people, for the people, in their context. This project is also unique because the people in the context have had a lot of input.

In a book of this size and character there is bound to be an element of selection, and no two persons would always agree on the difficult point of what to omit or what to include. It is likely, therefore, that some of our readers will be disappointed to find that some local achievements have not been included.

In relation to the Anglican Communion at large, and the wider Church, it is unique as it presents an example of the democratization of the decision-making process and the baptized members of the Church play a big role in the designing and planning of worship.

The goal was to create a vehicle for the revitalization of the parish by introducing an additional worship service. Worship in its broadest sense can be described as "the meeting between God and his people," and Christian worship can also be described in terms of response. In worship humanity is responding to God, and this is true of the whole of the liturgy, whether it be praise, thanksgiving, supplication, or repentance; whether it be the Eucharist or baptism.

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[2]Richard Kew and Roger White, *New Millennium, New Church Trends Shaping the Episcopal Church for the 21st Century* (Cambridge, Boston: Cowley Publications), 16.

Worship has the power to transform the lives of worshippers. In corporate worship we unite ourselves with others to acknowledge the holiness of God, to hear God's word, to offer prayer, and to celebrate the sacraments.[3]

Corporate worship seems to be a particular vocation of Anglican Christians. (According to the Cape Town Anglican Consultative Council Report, 1993, the Anglican Church in Africa is the fastest growing church in the world.)

Our balance of word and sacrament (the emphasis upon God's witness on the one hand and God's presence-in-community on the other); our insistence that corporate worship should bring to God our very best—all of this combines in our call to worship God "in spirit and in truth" (John 4:24) "decently and in order" (1 Corinthians 14:40). When God's people are committed as a body to Jesus Christ and worship him "with reverence and awe" (Hebrews 12:28), something happens.

Many can testify that their first encounter with Jesus came as they joined a worshipping body of Christians. St. Paul himself describes such a possibility: the visitor, challenged by worship that is spiritually alive, will fall down and worship God and declare that God is really among you (1 Corinthians 12:25).

This worship service can also be looked upon as the Church's shop window, where all and sundry can gather to window shop by invitation or by word of mouth. Another example is the parable of the fishing net (Matthew 13:47-50):

> Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down and put the

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[3]Book of Common Prayer, 857.

> good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and thrown them into the furnace of fire, where there will be weeping and gnashing of teeth.

In this parable the Lord names first the most important thing required for fishing: the net. These trawling nets are usually of great length and within a short space of time the water can be dragged far and wide, gathering together all kinds of fishes—both dead and alive, pieces of wood, mussels, stones, etc. When the net has been filled, the fishermen returns to the land, drawing the net and its contents ashore. They then sit down on the stones or rocks and examine their catch.

Two things give me courage to go ahead with this thesis: first, the knowledge that there is a need for a tool of this nature, especially in the mainline churches; and second, that clergy, parishes, and all people in leadership roles will find in this a useful resource.

CHAPTER II

A TRANSFORMING VISION

Motivation

I came to All Saints' Episcopal Cathedral as an interim pastor toward the end of August 1989, and in February 1990 the Vestry[4] called me to be the Dean[5] and Pastor of the Cathedral parish. Because I had never served the Church in that capacity in all my ministry, I began to acquaint and familiarize myself by reading about and carefully investigating the work I would assume in that role. I decided to approach this study by reflecting again upon the role of bishops in the Church.

Bishops are officers of the Church. They have no authority apart from the Church. Bishops are the successors of the Apostles, but they are not all that the Apostles were. The Apostles had two main functions: the first was to bear witness to the Resurrection; the second was to govern the Church. The first could not be fulfilled by their successors and the second had to be continued all through the history of the Church.

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[4]Howard Harper, *The Episcopalian Dictionary* (New York: Seabury Press, 1974), 175.

[5]Ibid., at 57.

Bishops are the bond of union which links the Church together in time and space. In time they are the visible sign of continuity. Every part of the Church today is governed by a bishop whose descent goes back to the Apostles. In space they are the visible sign of fellowship: every member of the Church is linked with every other member by means of their bishops, all of whom belong to the episcopal college or order of bishops.

Within the wider context of the mission and ministry of the whole Church, the diocese is often seen as basic to the life and unity of the local Church. This unity is personified and symbolized in the office of bishop. Under God the bishop leads the local Church in its mission in the world. According to "The truth shall make you free,"[6] among other things the Bishop is

(a) a symbol of the unity of the Church in its mission;

(b) a teacher and defender of the faith;

(c) a pastor of the pastors and of the laity;

(d) an enabler in the preaching of the Word, and in the administration of the Sacraments;

(e) a leader in mission and the initiation of outreach to the world surrounding the community of the faithful;

(f) a shepherd who nurtures and cares for the flock of God;

(g) a physician to whom are brought the wounds of society;

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[6]The Lambeth Conference, "The Truth Shall Set You Free" (London: Bishop's Church House Publishing, 1988), 61.

(h) a voice of conscience within the society in which the local Church is placed;

(i) a prophet who proclaims the justice of God in the context of the Gospel of loving redemption;

(j) a head of the family in its wholeness, its misery, and its joy. The bishop is the family's center of life and love.

The bishop's ministry emanates from the Bishop's Chair which is to be found in a variety of styles within the confines of any Cathedral within the Catholic tradition of the western Church. The Chair represents to the Anglican and Roman Catholic the place of authority; the place where the bishop functions as chief pastor. The Bishop's Chair, or Cathedra, provides the Latin root for the name of the Church, which is the official seat of the bishop of the diocese.

In Anglicanism, in the majority of situations, the bishop—since Reformation time—has not been directly responsible for the Cathedral. Varieties of expression are seen in the Episcopal Church Cathedral system. The Cathedral may be a true cathedral. The Cathedral may be an independent parish. It may have a Vestry and chapter or one or the other. The Cathedral may have a dean, a provost, or dean and rector. It may have a parish or not, depending upon its canonical foundation. Undergirding the American Cathedral is to be found the American experiment—democracy. The bishop is elected in convention by clergy and laity. In most cases the dean is elected by the Cathedral Chapter or the Vestry in consultation with the bishop.

The work of a cathedral in the American Church appears to have evolved from the English Victorian vision of a cathedral. The Cathedral remains the place of the Bishop's Chair, although some dioceses in the American Church have no See cities and, thus, no cathedral.

At the center of the Cathedral life is to be found the liturgical work offered for the diocese and the world. Out of prayer grows a pastoral concern for the diocese, represented by the bishop, and for the world gathered at the Cathedral door.

A cathedral, because it represents a link between the larger world and the world of the diocese, is the place where experiment should take place. It is a place of openness where the Church can move on the frontiers of life in order to bring life where there is no life.

A cathedral is a place of excellence. Word, Sacrament, and pastoral concern must be filled with a concern for imprinting holiness of life on the lives of people and beyond, upon the world which is God's abode. Excellence must be girded with a sense of servanthood. Our Lord's words compel the Cathedral to see itself as the servant of all. Without this virtue the Cathedral will cease to be the center of renewal, but will become a place where the *status quo* will maintain a structure that has long died. The Cathedral is a place where the fullness of life in Christ is lived—for bishop, priest, deacon, and all the baptized worship and live in community. It is a place where, in liturgy, the inner and outer life are made one.

Since coming to the Cathedral, I have become aware of the fact that this parish has been on a downward spiral for a long time. My research, analysis [see Appendix

B], and study of its history show that all is not well. Vital statistics from parochial reports [see Appendix C] from 1900 to 1993 show a decline in households, baptized members, confirmations, marriages, attendance, and pledging units. Although there are no early records of pledging units,it appears as though the members, although struggling, have been able to give more money. On the average, they are on the high end of the list of parishes.

In his recommendations, my predecessor talks about the Cathedral as a "battered child" that is in need of a kind of organizational therapy involving some basic mutual decisions about the child's identity, and that the liturgical style which is Anglo-Catholic may have something to do with this problem.

The motivation for this project, therefore, stems from my *own* understanding of Episcopacy and my role as the shepherd of this flock. Through the grace of God I see myself as an instrument that God has raised to be at the Cathedral at this juncture of its life. And because God has called me to be here, I am also convinced that he has chosen me to bring about the changes that are necessary to breathe new life and a new spiritual commitment into the parish.

CHAPTER III

PORTRAIT OF A PARISH

The Diocese of Milwaukee consists of a 19-county area in the southern part of the state of Wisconsin. The diocese is bounded on the east by Lake Michigan, on the south by the state of Illinois, on the west by the state of Iowa, and on the north by the northern borders of the following Wisconsin counties: Crawford, Richland, Sauk, Columbia, Dodge, Washington and Ozaukee [see Appendix A].

Cross in *The Dictionary of the Christian Church*[7] describes a cathedral as a "church which contains the throne or official seat of the bishop of the diocese. And since the throne is one of the most important and oldest of the Episcopal insignia, it is sometimes looked upon as the mother church of the diocese."

All Saints' Cathedral is located in the central area of the city of Milwaukee, Wisconsin, not far from Lake Michigan [see Appendix A]. It is situated on one third of a block. The church building is a cream city brick structure which seats about 330 people in the nave and two chapels.

Attached to the church is a brick parish house containing the guild hall, a minor hall and twenty rooms on two floors and the basement.

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[7]Oxford University Press, *The Dictionary of the Christian Church*, ed. F. L. Cross (London: Oxford University Press, New York; Toronto 1957), 248.

The diocesan office consisting of eighteen rooms is a part of the total building and grounds picture.

Historical Background

The development of a cathedral structure and organization, as an element of diocesan mission strategy, is a concept which originated with the first bishop of the diocese, the Rt. Rev. Jackson Kemper. He made specific mention of this in his annual address to the Diocesan Council in 1866. In the same year, when the Rev. William E. Armitage was elected Bishop Coadjutor, Bishop Kemper assigned the duty of developing a cathedral system in Milwaukee to his new assistant. Two struggling urban parishes had merged, but continued to have financial problems, and in May 1867, the title of the parish's property was conveyed to Bishop Armitage, who on July 7, 1867, reopened the church as a mission under the name of All Saints' Pro-Cathedral.

According to an anonymous paper, *Early History of All Saints' Cathedral*, dated 1883,[8] the property which was conveyed to the Bishop consisted of a frame church building with pews, chancel furniture and an organ which later burned while being repaired. The parish leased the ground upon which the church was built. The rent was in arrears. The Bishop gave the building to the owner of the land in payment of the rent with the provision that he could remain in possession of the building for a while longer. Bishop Armitage with the assistance of a lay committee,

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[8]The Rev. Harold E. Wagner, *The Episcopal Church in Wisconsin 1847-1947: A History of the Diocese of Milwaukee* (Waterloo: Courier Printing Company, 1947), 214

instead of the customary vestry, chose a site at the corner of Prospect and Juneau Avenues, on the outskirts of the city at that time, for the erection of a new church building. The members of the congregation did not want the entire control of the church in the hands of the Bishop. They wanted a parish to be formed, which was done on July 7, 1869. To indicate that this step was not taken from lack of confidence in their Bishop, Bishop Armitage was chosen by the new vestry to be the rector. On All Saints' Day, 1869, Bishop Kemper performed his last important official act by laying the cornerstone of the new Cathedral.

Unfortunately, due to a lack of funds, the new Cathedral building project had to be abandoned in April 1870. The lot was sold and the buildings moved to a new site at Juneau Avenue and Cass Street. The Rev. Erastus Spaulding was appointed to take care of the parish as the bishop's chaplain.

Bishop Armitage presented the idea of being a cathedral to the two leading parishes in the city, St. Paul's and St. James'. They were willing to let the bishop have his assigned seat in the chancel, making the church a pro-cathedral, but they were not willing to change parochial organization of rector, wardens and vestry.

Bishops Kemper and Armitage desired a real cathedral. So, Bishop Armitage turned to the smaller parish of All Saints which was more sympathetic to the idea. When Bishop Armitage reached an understanding with the vestry of All Saints' regarding his taking over its property for cathedral purposes, certain legal questions arose delaying the immediate transfer of title to the bishop. The first service held in All Saints' Cathedral was on the first Sunday after Trinity Sunday, 1872.

On June 1, 1872, Bishop Armitage was able to purchase the former Olivet Congregational Church on the adjacent lot. Putting down $15,000 with a mortgage of $20,000 he took possession of his new cathedral on Whitsunday, 1873. The following is a quote from his address on that occasion:

> You must allow me, brethren, to explain briefly the nature of this undertaking of ours, which before long I may have occasion to do more fully. This is not All Saints' Church, nor does this property belong to the parish or congregation of All Saints'. That corporation owns the chapel where most of us have been worshipping, and the clergy house, and, duly empowered by an order of court, is prepared, when the moment comes, to convey their property also for the use of a cathedral. This property has been purchased by myself with two associates, one clergyman and one layman, for that same purpose of a cathedral. We hold it as joint tenants until it is paid for, and then it will pass to the incorporated trustees of the diocese, or to the special corporation for the diocese, as may be determined, on full consideration. This then, is to be the cathedral of the diocese; what farther name it will bear must be left for future decision. When I recall that six years ago we began a church which most of us expected would become a cathedral, and which we would not therefore organize as a parish , under the name of All Saints' Church, I freely confess that I desire that name to be given to this building when the corporation of All Saints' shall have ceased to be. But for the present that name would be confusing. It would imply that the parish of All Saints, as such, had become possessed of this church. So let it be called the 'Cathedral' or 'Bishop's Church', which is the same thing. The distinction is of the utmost importance between that and a parish church.[9]

At the Diocesan Council of 1873 a committee to draft a canon for setting up a cathedral as the diocesan church was appointed and charged with reporting to the next Diocesan Council in 1874.

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[9]Extract from Bishop Armitage's address to his council on June 17, 1873, found in rare papers and documents of All Saints' Cathedral, Milwaukee.

Bishop Armitage died suddenly in December 1873. The controversy involved in choosing a new bishop set the cathedral project back. The controversy focused on the nomination of the Rev. James DeKoven whose ideas were considered too pro-Roman by a significant number of Episcopalians in Wisconsin, but he eloquently defended the Cathedral project, and thus became part of the Cathedral's heritage. Edmund R. Wells was elected bishop, and followed his predecessors in supporting the establishment of a cathedral and cathedral organization. He was not able to manage it until 1882 when the parish organization of the Cathedral was dissolved and its property turned over to "joint tenants." Permission for the incorporation of the Cathedral was given by the Diocesan Council that year, but the actual incorporation was not concluded until 1894. The Cathedral Corporation is a self-perpetuating board of trustees, elected for life, which holds title to all Cathedral property, including the present diocesan headquarters. The only formal connection with the diocese is the requirement that the bishop serve as president of the corporation if he so chooses. There is no formal relationship between the Cathedral Corporation and the congregation.

It appears that by 1881 All Saints' Cathedral had become a focal point of diocesan mission. In that year, according to Wagner, the Cathedral clergy conducted services in ten different places including: Christ Church; St. Edmund's; St. Luke's; St. John's, Wauwatosa; St. Peter's, Greenfield; St. James, West Bend; Soldier's Home; the county poor house; the county hospital and the house of correction. The Cathedral Chapter did not begin to function until 1907, one year after the

consecration of Bishop William W. Webb. In 1909 the Sisters of the Holy Nativity came to the Cathedral and continued there as assistants to the clergy until 1959.

In June 1891 Isaac Lea Nicholson was elected bishop, and most of the debt of the Cathedral was still unpaid. Finally on the 25th anniversary of the Cathedral, Whitsunday 1898, his consecration took place.

Exactly what happened in the corporate life of the Cathedral and the Cathedral corporation between June 2, 1884, the date of the last entry in the parish register of the Church of the Atonement, and 1965 is obscure. The minutes pertaining to both the corporation and the Cathedral chapter are missing for these years. Therefore, this survey picks up with the 1965 Report of the Division of Field Study and other scraps found in various files and records. What is clear at this point, however, is that

1. the Cathedral congregation was called into being by the office of the bishop in the person of several of the early bishops beginning with Bishop Kemper;

2. while Bishop Armitage stated emphatically that the Cathedral was not to be a parish church, the alternative concept of exactly what the Cathedral was to be remained vague and undetermined as to both structure and function;

3. the rest of the diocese had been at best indifferent, and at worst hostile to the development of the Cathedral as a diocesan church;

4. as a result of the above, the Cathedral congregation has historically been the victim of repeated reorganizations and continuous controversy.

We shall see that these problems have persisted into recent years.

Some Recent History

In comparing Cathedral statutes adopted September 17, 1934, with statutes of January 18, 1983 it appears that the Cathedral has been moving more toward a parish model. The chapter has wardens with three year terms for members. The dean is defined as "pastor of the Cathedral congregation" with "all the rights, privileges and immunities of a rector of a parish church" subject to the Bishop's right to use the Cathedral and prescribe its rites and ceremonies. The Milwaukee Episcopal Diocesan Canons give the Bishop authority to "define and determine" the duties of the Dean and other "clerical and lay officers" (Canon 14). According to Article IX of the Diocesan constitution, while the Cathedral is recognized as "the Cathedral Church of the Diocese", "in all matters pertaining to its ecclesiastical rights and obligations, the Cathedral organization shall be ranked and entitled the same as a Parish in union with the Council." However, while given the responsibilities of a parish church, the Cathedral did not possess its own corporate charter.

The historic ambivalence between the idea of the Cathedral as a parish with occasional diocesan activities versus the idea of the Cathedral as an institutional base for specialized urban mission, is reflected in the following samples from the continuing debate.

From the "Discussion and Recommendations" section of the 1965 report of the Division of Research and Field Study comes the following:

> Submitted with the self-study form and other materials in connection with the Survey of the Diocese of Milwaukee, was a two-page outlined plan for the Cathedral. Also submitted was a proposed building program for the Diocese and the Cathedral which would provide for the

> replacement of all the Diocesan and Cathedral offices. The proposal includes combining the budgets of the Cathedral and the Diocesan headquarters. These papers are good omens for the future. The General Division of Research and Field Study heartily commends the work done in this area and recommends that the Cathedral pursue the plan and outline for the Cathedral as indicated in the statement of May 1, 1965.

But beyond this, certain basic philosophies must be examined. Will it be possible for the Cathedral to simultaneously operate a parish program for the local congregation and the full program suggested in the plan mentioned above? To what degree must the Cathedral be dependent on its own resources for the imaginative plans proposed? Is it at all possible to restructure the Cathedral and its programs so that its primary purpose would be the promotion of the non-parochial work that is so necessary in the city of Milwaukee and the Diocese? If the Cathedral decides to pursue a role of being the true center of the Diocese and the center for urban work in Milwaukee, it needs to be made clear to the Diocese through the convention that the responsibility for the support of this work must be the responsibility of the total membership of the Diocese.

Functioning in the early 1970s were a Long Range Planning Committee for Building Needs and an Inter-Parochial Committee for Cathedral Programming. Various ideas were submitted, including "any church that is called a cathedral, almost by definition, is a ward and a responsibility of the Diocese" and "...in my opinion there can be no excuse for two Episcopal churches in a close proximity as St. Paul's and the Cathedral unless one of them has a diocesan function." And there were many more ranging from one extreme to another; for example, that the Cathedral be

terminated or moved to Madison, or that all other parishes in Milwaukee be combined into a kind of "super parish" with the other rectors becoming canons under the leadership of the dean. Suggestions for improving Cathedral programs contained great variety from YMCA type activities to monastic style spirituality.

In 1984, not knowing of the earlier study, Dean Frederick Powers invited responses from clergy and laity of the congregation and Diocese concerning the role of the Cathedral. Following are some excerpts from those responses:

> "I have felt that the peculiar theological and liturgical stance of recent Cathedral deans has kept the Cathedral from exercising 'special responsibility reflecting Diocesan life and purpose'...I think it is unrealistic...to expect the Cathedral to assume a unique role...what most of us want from the cathedral right now is that you flourish as a congregation...."
>
> "There were two main reasons we chose to become members of All Saints' Cathedral....The emphasis on liturgy and the Catholic interpretation of the Mass, including incense, chant, etc...we have come to love the Cathedral Library Discussion Group, the fellowship and warmth, the feeling of family it provides to those of us without a family in the Milwaukee area...."
>
> "I think that the mission of our cathedral as an urban congregation or parish church should come to an end. St. James' and St. Paul's are both in or near the loop area and their urban ministries must be strengthened and supported. The idea that we need All Saints' Cathedral to represent 'high churchism' and St. Paul's Church to represent 'low churchism' is a lingering bit of romanticism which all of us must grow out of...I think all of the cathedral and/or diocesan property on Juneau Avenue should be sold...(rebuilt on Nashotah House property)...The Dean and Chapter would be responsible for continuing education...etc."
>
> "We believe our purpose is to stand for the highest ideals of the Anglo-Catholic tradition in liturgy, devotion to the sacraments, and...adherence to the beliefs shared by the whole Catholic Church...."

> "I would think it a disservice to the diocese if the Cathedral became identified as a 'lacey, smokey, high church environment.' While its liturgy may be this way, I would hope that it would accommodate the various breadths of viewpoints...."

In general, these more recent responses to the question of the Cathedral's purpose seem more preoccupied with the question of liturgical style or churchmanship than with the cathedral as a center of diocesan urban mission. The Cathedral seems o be seen more as a parish with its own unique high church traditions than as a representative of diocesan life. Dean Powers concluded that the questions concerning the Cathedral's role had never been resolved.

Some General Population Characteristics, 1965-1985

In 1965 Milwaukee County had a total population of 1,036,041 and had grown 18.9% since the 1950 census. In 1985 the population was 936,692 (1983 est.), a decline of 11% since 1970.

In 1965 the city of Milwaukee had a population of approximately 769,020 (estimated 4/1/64), up 21% over 1950. In 1985 the city's population was 629,254 (1982 est.), a decline of 12.4% since 1970.

While the city and county of Milwaukee were growing between 1950 and 1960, the neighborhood immediately around the Cathedral declined 24% in population during that same period. The 1980 census showed that the East Side corridor between Wisconsin and Edgewood Avenues and from Lake Michigan to the Milwaukee River had 37,431 people. Dean Powers concluded that, on the basis of national averages, 2% of this population were actual or potential Episcopalians, yielding 749 people to be divided among the three parishes in the area. Based on the

current sizes of the parishes, there would be a potential of 202 members for All Saints'. At the time the Cathedral had 100 members from the area.

In 1965 Milwaukee County had a total of 17 Episcopal churches, nine of which were in the city. In 1984 there were 15 churches in the county with eight in the city. The total baptized membership reported by these congregations, compared with the city and county population is as follows:

Milwaukee	1964	1983
All SS. Cath.	378	304
St. Andrew's	242	131
St. George's	127	0
St. James'	625	205
St. John's	478	198
St. Luke's	935	342
St. Mark's	799	319
St. Paul's	954	489
St. Timothy's	755	267
Total	5293	2255

Other Milwaukee County parishes:

Brown Deer	296	145
Greendale	158	259
Hales Corners	238	0
River Hills	860	672
South Milwaukee	447	201
Wauwatosa	1610	784
West Allis	427	254
Whitefish Bay	1919	1006
Total	5955	3321

In 1965 the county included 525 churches and synagogues. The area was dominated by the Roman Catholic and Lutheran churches with approximately 83

Roman Catholic parishes representing 300,000 members and 140 Lutheran churches, representing about 137,000 members. The number of Episcopalians in the county at this time was estimated to be 8,125. This number represented 1.1% of the total population of the county.

When Dean Powers did his study in early 1985, there were no comparable 1984 religious census statistics available for Milwaukee County. The staff at the Greater Milwaukee Conference on Religion and Urban Affairs told him they thought the proportions remain the same. However, Dean Powers' research suggested that the percent of Episcopalians in the county was down to .6%. This was based on the total baptized membership for the diocese of 28,281 reported in 1965 and 17,181 in 1983, a decline of 39%.

In 1965 42% of the county labor force was employed in manufacturing with the focus on electrical goods and the production of transportation equipment. Twenty-two percent of the labor force was employed in commerce and trade. Another, unspecified percentage was employed in institutions of higher learning and in the health industry. In 1985 Dean Powers reported in his study 25% of Milwaukee's labor force was in manufacturing. Over those 20 years there were numerous plant closings in Milwaukee, thus changing Milwaukee's industrial base.

Dean Powers concluded that the point drawn from these statistics is that any analysis of trends at All Saints' Cathedral must be seen against the background of population decline and other environmental changes which had affected the church generally.

Attendance and Membership

In 1965, average Sunday attendance at the Cathedral was 210 or 67.7% of the total baptized membership. Sunday services included Eucharist at 8:00 a.m., Solemn Eucharist at 10:00 a.m. and Evensong at 7:30 p.m. There were daily Eucharists at 7:00 a.m. and a Eucharist at 5:30 p.m. on Thursdays and at 9:30 a.m. on Fridays. Daily Evening Prayer was read at 5:30 p.m. There were 46 persons registered in the church school with Sunday attendance ranging from 20 to 55. The church school was conducted entirely by resident Sisters of the Holy Nativity until 1961. There were 13 organizations in the parish including several for women.

By 1982, average Sunday attendance had declined to 157 or 53% of baptized membership. In 1984, the average Sunday morning attendance was 148 or 47% of total baptized membership.

Conclusions and Recommendations

At the end of his study in early 1985, Dean Powers came to the following conclusions:

1. All Saints' Cathedral faces an immediate financial crisis with respect to its operating budget for 1985. There seem to be several areas which can be addressed in search of short-run solutions: (a) obtain increased contribution from Cathedral Corporation; (b) cut back on diocesan giving; (c) obtain contribution from the diocese; and/or (d) engage in special fund raiser events.

2. Long-term funding and development plans need to be considered, including

    a. a capital funds drive;

b. encouragement of deferred giving, wills, etc.;

c. the assumption of certain cathedral costs by the diocese as a matter of long-range policy;

d. the merger of the cathedral chapter and corporation; and

e. the development of a parish growth plan to double the size of the cathedral congregation.

3. The success of the above strategies depends on the resolution of a more fundamental issue involving the meaning of the cathedral in the life of the diocese. The corporate history of the cathedral has involved three principal actors: (1) the office of the bishop; (2) the congregation; and (3) the rest of the diocese. The congregation has been called into being by the bishops to be something other than a parish, but that "other" has been ill-defined. The "rest of the diocese" has been, historically, at best indifferent to, and at worst hostile to the cathedral. The cathedral congregation is a kind of "corporate battered child." It has suffered through six different reorganizations in loyal response to its bishops' leadership. Meanwhile the historic and continuous controversy over the cathedral's role in the diocese has produced both external and internal tensions leading to spiritual casualties which have been perennial in the life of the cathedral. In this connection it cannot be emphasized too strongly that the source of the problem seen here is not primarily individual, but organizational. Both "parents" and "battered child" are badly in need of a kind of "organizational therapy" involving some basic, mutual decisions about the child's identity and a structure enabling a more intimate process of communication.

Exactly what this means is spelled out below. Dean Powers' recommendations include the following:

a. The cathedral's short-run budget problem should be brought to the attention of the Department of Missions immediately and the subjects of relief from the diocesan asking and diocesan contributions to cathedral operations both explored.

b. The Dean and members of the Cathedral Chapter should request a meeting with Bishop White, and others whom he might name, to assess whether or not the concept of the Cathedral as a center of urban mission in Milwaukee is, in fact, even a possibility for the future.

c. Given the above, a decision-making group, involving the cathedral chapter and corporation, should meet to decide on one of two general directions for the life of the cathedral:

> (1) That the Cathedral be developed along a parish model with occasional diocesan functions, as, in effect, the Bishop's Pro-Cathedral in Milwaukee, serving the Diocese in terms of certain scheduled, but limited activities; otherwise having a life of its own.
>
> (2) Alternatively, that the cathedral be developed primarily as a center for specialized urban ministries; for example, as a center involving deacons and lay ministers raised up from both the Cathedral and other congregations and with pastoral ministry to the cathedral congregation by such deacons and a part-time

canon pastor. The dean would be seen here in more of an archdiaconate role.

4. Whatever the above decision, the cathedral chapter and corporation should be merged. It seems to me that this could be done very simply by amending the corporation bylaws to include the cathedral statutes thereby making the chapter the *de facto* and *de jure* corporate board of the Cathedral.

5. Again, whatever course is taken, the tension involving the liturgical style of the cathedral should be resolved through a process of study and dialog under the auspices of a cathedral chapter worship committee and including the bishop, members of the Diocesan Liturgical Committee, and Professor Louis Weil of Nashotah House. Such a committee would be open to all members of the cathedral and other congregations. For many of us this may involve some very strong and deep feelings; therefore, an ample time frame should be planned for. Much can be accomplished, I believe, through a careful definition of just what our liturgical concerns are and through communication with one another in good will.

The 1990 Population Census

The 1990 census implies some of the trends observed during previous decades, which are (1) the population in the city of Milwaukee declined; (2) the estimated net out-migration from the city of Milwaukee during 1980 to 1990 was about half of the 1970 to 1980 net outward migration; and (3) Milwaukee's population decline slowed. During the 1980 to 1990 period Milwaukee's population dropped by only 1.3 percent.

Milwaukee's recent population decline slowed considerably during the 1980s. The city's population declined by only 1.3 percent (8,207 persons) compared with 11.3 percent (81,160 persons) during the 1970s. Suburban Milwaukee County's population increased slightly during the 1980s. Only seven of the 18 Milwaukee County suburbs grew: Bayside, Franklin, Glendale, Greenfield, Hales Corners, Oak Creek and West Milwaukee. Each of the growing suburbs also had a substantial increase in housing units. As Table 1 shows, nearly all of the metropolitan area's 1980-1990 population growth occurred in the three suburban counties. However, 1980-1990 growth was less than 1970-1980 suburban county's growth.

Table 1
Total Population - Milwaukee Metropolitan Area 1970-1990

	1990		1980		1970	
County	Population	Percent	Population	Percent	Population	Percent
Milwaukee	959,275	67.0	964,988	69.1	1,054,249	75.1
City of Milwaukee	628,088	43.9	636,295	45.6	717,371	51.1
Suburbs	331,187	23.1	328,693	23.5	336,877	24.0
Ozaukee	72,831	5.1	66,981	4.8	54,461	3.9
Washington	95,328	6.6	84,848	6.1	63,839	4.5
Waukesha	304,715	21.3	280,203	20.1	231,335	16.5
Total	1,432,149	100.0	1,397,020	100.0	1,403,884	100.0

Source: 1970, 1980, and 1990 censuses.

One reason the city's population loss slowed is that Milwaukee's 1980-1990 net out-migration was about 75 percent of the 1970-1980 period net out-migration. If an area has net out-migration for a time period, more persons moved out of the area than moved into the area. Net migration estimates for the 1970 to 1990 period are

summarized in Table 2. Comparing the two time periods, 1980-1990 net in-migration to the three suburban counties was only 15% of the 1970-1980 net in-migration.

Table 2
NATURAL GROWTH AND NET MIGRATION
MILWAUKEE METROPOLITAN AREA
1970-1990

	City of Milwaukee	Rest of Milwaukee County	Three Suburban Counties	Total Area
1970 population	717,372	336,877	349,635	1,403,884
1970-80 estimated natural growth*	48,564	12,226	29,934	90,724
1970-80 estimated net migration*	-129,724	-20,325	+52,584	-97,465
1980 population	636,212	328,778	432,153	1,397,143
1980-90 estimated natural growth	59,098	9,225	32,844	101,167
1980-90 estimated net migration	-67,222	-6,816	+7,877	-66,161
1990 population	628,088	331,187	472,874	1,432,149

*Natural growth is the total number of births to area residents minus the number of area residents who died between censuses, 1989 births and deaths are preliminary for all areas.

*Net migration is the difference between beginning of the decade population plus natural growth, and end of decade population.

Source: 1970, 1980, 1990 census; Wisconsin Dept. of Health and Social Services.

This implies a change in historic Milwaukee area migration patterns. Previous decennial censuses indicated that about half of the persons who left the city of Milwaukee settled in the remainder of the metropolitan area. The relatively small suburban net in-migration observed during the 1980s implies that more of the persons leaving the city of Milwaukee during the decade moved somewhere outside the metropolitan area.

The 1990 census, according to a study published by the University of Chicago which was cited in the New York Times in March 1992, reveals this about the greater community of Milwaukee:

- 74.9% of the residents in Milwaukee County are white (European Americans) and 55% of these individuals live in the city of Milwaukee.

- 20.4% of the residents of the county are African American and 98% of these individuals live in the city of Milwaukee.

- 4.7% of the residents of the county are designated Hispanic and 88% of these individuals live in the city of Milwaukee. Note: "Hispanic" is not a racial category. Some of the white, African American, and other categories are also Hispanic.

- .7% of the residents of the county are Native American and 84% of these individuals live in the city of Milwaukee.

- 1.6% of the residents of the county are Asian and 77% of these individuals live in the city of Milwaukee.

- 2.4% of the residents of the county are described as "other" and 94% of these individuals live in the city of Milwaukee.

The Present Parish

All Saints' Cathedral is a diverse community, comprised of single persons and families, young and elderly. We come from a variety of socio-economic backgrounds

and vocational interests, and live throughout the metropolitan Milwaukee area. Our membership is 6% African American and 7% Native American with the remaining 87% Caucasian.

In the fall of 1992 All Saints' embarked on a Strategic Marketing Planning process, and in September of that year started an exciting journey working with Genesis Associates. A church planning questionnaire was sent to all parish members with an excellent return and highlighted the following:

- 45.6% are over 60 years of age;
- 30.5% are between 40 and 60 years of age;
- 15.5% are between 21 and 39 years of age;
- 8.4% are under 20 years of age.

(See Appendix B.)

- 61.9% of members are female;
- 38.1% are male;
- 36.1% are single;
- 28.9% are married;
- 20.5% are divorced;
- 13.3% are widowed;
- 1.2% are separated.

(See Appendix B.)

- 27.2% of the members have joined in the last 5 years;
- 37% have belonged for over 20 years;
- 68% hold a bachelor's degree or higher (38% bachelor's; 30% graduate or professional degree).

(See Appendix B.)

- 27.7% of parish households have an income level of $50,000 and over;
- 46.4% have an income of $20,000-$49,999;
- 23.8% have an income of $19,999 or less;
- 95.2% of households have no children.

Comments from the surveys are listed in Appendix C.

Parish Life and Activities

Liturgy: Members of the congregation are invited to participate in the Mass as acolytes, lay readers, intercessors, ushers, greeters or choir members. In addition, the Altar and Flower Guilds take care of the various linens, brass, vestments and flowers used at the Eucharist.

Pastoral Visitation: Regular visits and Eucharistic calls are provided by the St. Luke's Guild to all cathedral members who need and want these services. Guild members meet every six weeks for training and spiritual renewal. The Dean also is available for pastoral visitation for this or other reasons.

Social Concerns: "Our Space" provides a recreational and social center during daytime hours at the cathedral for people suffering from mental illness. In addition, a

number of AA groups and other organizations meet at the cathedral at various times during the week. The building is utilized seven days a week, days and evenings.

The Hunger Book Sale is an annual used book sale, held in August each year. The proceeds go to feed the hungry, locally through food pantries and The Gathering, and throughout the world through the Presiding Bishop's Fund for World Relief. There are many other activities, including potluck suppers, the garden committee, Native American activities, and renovation and history committees.

Christian Education: At present, there are 4-8 children enrolled in the Sunday morning education program, and approximately 12 adults attend the adult education sessions. Classes are held between the two services. Several Bible study groups meet during Lent and a number of them meet year round; meetings are held in members' homes.

Evangelism: The Evangelism Committee meets regularly to develop a plan to welcome and initiate new members into the church community. A recent survey was employed to determine the welcoming spirit of All Saints'. Persons interested in hearing more about the All Saints' community are contacted by committee members.

Strategic Marketing Planning Process

At the Diocese of Milwaukee's 1986 diocesan convention, Bishop Roger White made this charge:

> It is my belief that the structure of the diocese needs to reflect the mission and ministry of the people of God.... I am concerned that the present structure does not enable the mission and ministry of the church, but rather is a hindrance and often is responsible for our poor

> communication and poor representation; it is in need of immediate examination.[10]

At the time of these comments, White had been the bishop of the diocese for a year and had worked with various groups in the diocese to assess where Milwaukee's strengths were and where changes might be needed to further the mission of the church. It also became clear that major re-organization would be needed to focus the mission of the diocese and give it direction for the future. The Commission on Diocesan Restructure was created for that purpose.

That commission drafted a strong mission statement which was adopted by the diocesan convention in 1987. The statement stressed three main objectives: (1) to support and increase the members of the church, the body of Christ; (2) to develop new and revitalized ministries; and (3) to increase outreach. It reads as follows:

> The mission of the Episcopal Diocese of Milwaukee as a part of the body of Christ is to live the gospel of Jesus Christ in thought, word and deed, as pledged in our baptismal covenant. We are called to pray and to offer worship, to be nourished by word, sacrament and fellowship and to empower and enable ministries for justice, peace and love. The diocese is dedicated to support and increase the members of the Body of Christ, to develop new and revitalize parishes through evangelism and stewardship, and to increase outreach in service to human needs, thereby proclaiming Christ as Lord and Savior.[11]

My observation is that many parishes in the diocese benefited a lot from what the diocese offered, but it was not so with the Cathedral.

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[10]*To Seek and to Serve: Congregations in Mission* (Cincinnati: Forward Movement Publications, 1991), 353.

[11]*To Seek and To Serve: Congregations in Mission*, (Cincinnati: Forward Movement Publications, 1991), 354.

My research and analysis of the cathedral show that although the Cathedral was incorporated as a parish on the tenth day of September 1985 and ceased to be the bishop's church, its health remained the same. Vital statistics from parochial reports from 1900 to 1993 [see Appendix B] show a decline in households, baptized members, confirmations, marriages, attendance and pledging units. Though there are no early records of pledging units up to 1970, it appears as if the members, though struggling, have been able to give more money. As far as pledges are concerned, members of the cathedral, on the average, are the high end on the list of parishes.

In his recommendations Dean Powers talks about the Cathedral as a battered child that is in need of a kind of organizational therapy "involving some basic, mutual decisions about the child's identity."

To a large extent I feel that the most relevant recommendation is the one that addresses the cathedral's liturgical style which is Anglo-Catholic. A lot of people visit the Cathedral and on reflection they sometimes say they love the building, its furnishings and the music, but that the service itself is too rigid. Some say the problem is that the liturgy is dry and does not offer any joy. We have a maintenance mind set instead of having a mind set for mission.

Not all is bleak in the parish. The congregation is small but has a warm, friendly and welcoming feel to it. On Sundays the coffee pot is plugged in before the 8:00 service. By the time that service is over, the coffee is ready and the members of the 10:00 congregation begin to trickle in. Members of both congregations mingle with each other over coffee, and the pot stays there until the conclusion of the later

service. This creates a relaxed and inviting atmosphere. The Cathedral has the most hard working, dedicated and loving people.

As the Cathedral has been on a downward spiral for a long time, I felt that the moment of truth had come. I was convinced that the Cathedral had two options only. The first was to consider closing down as a parish and the second option was to adapt. We had two choices left: to adapt or die.

By studying local business, I knew that organizations such as the Church may be highly responsive to its members and yet fall into difficulty. In a dynamic society there is continuous change in demographics, economics, and technology. New members'/clients' needs and wants appear, new competition emerges, and radically different technology appears. The organization that sticks only to its historical business plan may find itself serving a declining market. I also learned that orgnizational survival was not just a matter of being efficient, but of being adaptive; that is, managing to do the appropriate things in a changing environment.

I also knew that when most organizations are threatened by closure, they do not sit still. They attempt to respond, even though their response may not always be appropriate or timely. In principle, organizations can respond to a challenge in four ways:

1. Denial. The organization can ignore or deny that a real change is occurring. They function on the belief that they will survive difficult times and are not developing new strategies for the coming decades.

2. Opposition. The organization can try to fight, restrain, or reverse the unfavorable development, e.g., hospitals using their trade association to lobby against legislation that will dictate how much they can charge for their services and what services they can offer patients.

3. Modification. The organization can try to modify its own characteristics so that it is more attractive or efficient in its environment.

4. Relocation. The organization can try to stay the same but shift its services to a more compatible environment.

Organizations that want to be adaptive are increasingly turning to strategic planning as the major systematic theory for adapting to change as all markets undergo evolutionary development marked by changing consumer/member needs, technologies, competition, channels, and laws. The organization should be looking out of a strategic window watching these changes and assessing the requirements for continued success.

At the Cathedral we followed as closely as possible the steps suggested by George Barna[12]. First, as the leader of this parish I had a vision; secondly, the people of the parish had to comprehend the vision; and thirdly, the vision was to be articulated for the Church through the newsletter and parish hearings. Fourthly, the people had to accept the vision. The fifth step was for the people of the parish to make a commitment to make the vision a reality.

The final step was to make the Church persevere because a true vision from God requires stretching beyond what is normally considered to be reasonable. Pursuing the vision generally means attempting to do things that are neither easy nor typical. Implementing the vision demands commitment and requires perseverance.

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[12]George Barna, *Marketing the Church* (Colorado Springs, Navpress: 1988), 88

Because the parish was on a downward spiral for so long, stagnant and without a vision, we entered into a relationship with Genesis Associates, a marketing company, to work with the parish. The plan was to identify the problems that prevented the Church from growing and give legs to my vision to confront the problems and opportunities facing the Church and forced us to prioritize our objectives.

CHAPTER IV

DISCOVERING GOD'S PLAN TOGETHER

A Strategy for Discernment

Assumptions:
- That all persons are gifted and bring those needed gifts to the group.
- That all members are trying to make decisions that are in accord with God's will.
- That all members have the best interest of the Church at heart.

Discernment may be described as bringing to bear shared wisdom on an issue or proposal and developing together an awareness of what God's plan might be for us. There can be no true Christian leadership without discernment.

What God requires of us may be different from what we expect or want. We need to be committed to our relationship with the Lord in order to be constantly cultivating this awareness of God's will.

The act of faith that God is active in human history and present in our everyday lives is at the heart of our Christian experience. It is also at the heart of discernment as we seek to use our gifts and expertise to discover God's plan for us.

Sharing wisdom means that we must be able to read the signs of the times and recognize trends in our society which can have an effect on family and individual needs.

We cannot continue to do the same things in the same way we've always done them while the world changes rapidly all around us.

A pastoral council makes decisions that are not only in accord with God's will but an eager response to his call. Each believer possesses gifts not only for his/her own use but for the building up of the community, the Church.

The qualities of a good discerner are

- mature adult Christian attitudes
- spiritual development
- familiarity with scripture
- openness, trust, ability to take risks
- persistence.

Elements of Discernment

The first three elements—FAITH, PRAYER, FREEDOM—should be habitual modes of mind and heart and part of the group's life rather than something it quickly does on the morning of a decision.

1. Faith: an explicit attitude and atmosphere of belief. Groups must pay attention to their own unique calling and charisma, and their relationship with God. Their decisions flow from this awareness. Not another group method like Robert's Rules, discernment demands that we ask the question, "What does God want?" The group's faith values must be explicitly expressed rather than assumed.

2. Prayer: before, during, after...for light and purification. Discernment rests on the belief that God actually works in our lives. It's very important to be in touch with God through the disputes, power plays and hostilities inevitable in the life

of any group. We also pray for the insight to recognize what might be holding us back or blocking our objectivity.

Prayer helps us to look at all the data and weigh the options: what option do I most feel at peace with? How does it free me? How does it constrain me? What do I want to do? What do I think we should do? Finally, prayer for confirmation of my decision.

3. Interior freedom: liberty from the hold of our prejudices and fears. We must want to be "freed up" to want to learn and do God's will. "Pet projects" must go out the window.

The next three elements take place at the meeting (or several meetings, depending upon the issue):

(Note: Prayer is also an important prelude to the group's discernment at the meeting for trust of self and others as instruments of the Holy Spirit and for commitment to the group and its decision.)

4. Sharing information: There are no direct pipelines to God. There is no substitute for study, research, evaluation, and an awareness of the concrete facts about the subject up for decision. All the facts must be in the hands of the group prior to a meeting.

The issue is stated simply. It is sometimes helpful to state the issue in a way that is opposite to the status quo in order to look at the situation from a new perspective.

5. List the pros and cons: Separation of the pros and cons is necessary so all can take a fair look at both sides of the issue. Each person is asked to address both sides of the issue, taking turns and allowing equal time. All group members are partners in seeking the truth. The emphasis is on listening, not discussion. Defensiveness is reduced and date precluded. Questions may be asked for clarification.

When all have been heard, there is a period of prayer and silence as each member of the group weighs the options and makes a personal decision about the issue.

6. Dialogue and attempt at consensus: Each person speaks to the issue based on their personal decision. The facilitator polls the group, listening for areas of agreement and testing the consensus.

If consensus is reached, the group prays for confirmation.

If there is no consensus, the facilitator tries to isolate points of conflict and resolve them. At this point, alternatives may be suggested which are more agreeable to the group. The object is not to win one's point but to find God's will in the decision.

If there is no unanimity, the group may return to prayer, vote, or table the issue for further data gathering and dialogue.

7. Confirmation: This element has an exterior and interior phase.

- Interior: The group experiences a peace and joy in the Holy Spirit. There is a rightness, a congruence, a new energy in the group

that will permit the decision to be gracefully carried out.

- Exterior: Is the decision accepted by legitimate authority (it's best when this authority is part of the group)? Does time confirm the correctness of the decision? How does it work over a period of time? Is there harmony or disharmony as a result?

The group monitors the decision over the next weeks, months, a year. Possible evaluation questions:

- Was our decision (priority) life-giving and healing?
- Did it deepen our life together and did the Church grow as a result?
- Does it further the work of the Gospel?
- Would we have done anything differently than we did?

Variations to the above steps are many, particularly the "sharing information" stage, but the seven elements should be observed for true discernment.

Results that can be expected of the discernment process:

- Well grounded decisions
- Lives of group members deepened
- Group life enriched
- Method is consistent with Christian community values.

Discernment is best used on issues which touch all of church life, and not on less important matters. It takes the entire community to hear the rich Word of God!

CHAPTER V

THE MEANING OF WORSHIP

Biblical Foundations

The purpose of this chapter is to discover the sources of Christian worship in the Scriptures because Christianity originated from the culture of the Hebrews.

Old Testament Sources. Because the Old Testament sources of Christian worship contain a large amount of material, I would like to limit myself to four Old Testament sources which emphasize New Testament worship. These are the Sinai event, the Temple, the Synagogue, and festivals.

A. The Sinai Event

In the Exodus, God brought the people of Israel out of Egypt, crossing the Red Sea to Mount Sinai. It was there that God entered into a covenant relationship with them. The full context of the Sinai event is found in Exodus 19-24, the most applicable part being the public meeting that took place between God and Israel:

> And he said to Moses, "Come up to the Lord, you and Aaron, Nadab, and Abi'hu, and seventy of the elders of Israel, and worship afar off. Moses alone shall come near to the Lord; but the others shall not come near, and the people shall not come up with him."
>
> Moses came and told the people all the words of the Lord and all the ordinances; and all the people answered with one voice, and said, "All the words which

> the Lord has spoken we will do." And Moses wrote all the words of the Lord. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the Lord has spoken we will do, and we will be obedient." And Moses took the blood and threw it upon the people, and said, "Behold the blood of the covenant which the Lord has made with you in accordance with all these words."[13]

This meeting between God and Israel is important because it contains the most basic structural elements for a meeting between God and his people. These elements are found later in more detailed descriptions of Christian and Judaic worship.

First, the meeting was assembled by God. It was God who called the people out of Egypt and brought them to Mount Sinai where they became the assembly of God. Here God is seen as the initiator: it is God who calls his people to meet with him, and that is a prerequisite of true worship.

Secondly, the people were arranged in a structure of responsibility. Although the role of leadership was given to Moses, Aaron, Nadab, Abi'hu, the seventy elders of Israel, the young men, and the people—all had a very important part to play in this assembly, pointing to participation as a fundamental feature of worship.

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[13]Exodus 24:1-8.

Thirdly, the meeting between God and Israel was characterized by the proclamation of the Word. God spoke to his people and made his Will known to them, again pointing to the fact that worship is not complete without hearing from the Lord.

Fourthly, in the agreement the people acknowledged their acceptance of the conditions of the covenant, signifying a commitment to hear and to obey the Word. This is an important part of worship in both Judaic and Christian traditions in the continuous renewal of personal commitment. In worship the community is forever engaged in the renewal of the covenant that exists between God and itself.

Lastly, the meeting was climaxed by a dramatic symbol of ratification—a sealing of the agreement. In the Old Testament God always used a blood sacrifice to demonstrate the sealing of his relationship with humanity. These sacrifices point to the once-for-all sacrifice of Jesus Christ.

B. The Temple

The second Old Testament source of Christian worship is the temple. In Solomon's temple at Jerusalem, Old Testament worship reached its climax. The temple was the most magnificent and elaborate of Israel's holy places dedicated to the worship of God. It was erected in Jerusalem, where God had previously appeared, thus becoming the central sanctuary of Israel.

The tabernacle and the temple emphasized the presence of God in the midst of Israel and became the visible signs of Israel's relationship to God.

Their acts of worship included music solos, anthems, shouting, processions, dancing, the playing of instruments, and the sacred recitations of the stories of Israel. Here fathers, saints, heroes, and soldiers interspersed with petitions and prayers, vows, promises, including sacred meals, confessions, and washings.

There was silence also in Israel's worship. Habakkuk exclaimed, "The Lord is in his holy temple; let all the earth keep silence before him" (Heb. 2:20). The psalmist spoke for God: "Be still, and know that I am God" (Psalm 46).

Elaborate rituals and ceremonies with feast days and sacrificial offerings were developed to remind the people of their sinfulness and also of God's mercy and love. The entire Book of Leviticus is devoted to this sacrificial and priestly system. Sacrifice was understood to be a necessary condition of effective worship.

The temple was also characterized by a sacred ministry. These ministers of the sacred ritual represented the entire nation. They were the mediators between God and Israel. They were called by God and consecrated to his service in an elaborate ceremony (Exodus 29:1-46), weaving garments fitting to their service (Exodus 28:1-43). They were given strict requirements for holy living (Lev. 21:1-22). Not just anyone could be a priest; only the Levites could be the mediators.

In the New Testament the temple was fulfilled in Jesus Christ (John 2:19-21) and the Church, his Body, becomes the temple—the dwelling place of God (Eph. 2:21-22).

C. The Synagogue

The fall of Jerusalem and the destruction of Solomon's temple, the long period in exile away from the central place of worship, and the emphasis on the study of Scripture gave rise to a new mode of worship. The centers of worship known as synagogues sprang up, probably around the third century B.C.

Synagogues were first established as places of teaching, but were later used as places of worship for the Jews. These were in Jerusalem, and in all parts of the Dispersion there were synagogues for community worship (Acts 6:9). The Palestine synagogues were scattered all over the country, the larger towns—including Nazareth (Matthew 13:54) and Capernaum (Matthew 12:9)—having one or more.

According to the Gospels, Jesus, a good Jew, made use of the synagogues for teaching and worship (Luke 4:16-21). Paul and other disciples were also accustomed to going to the synagogues for worship (Acts 14:1).

Worship in the synagogues differed a great deal from worship in the temple. The following differences have been pointed out: Worship in synagogues was less formal, and priestly functions were not as prominent as they were in the temple. The teacher was the central figure in the synagogue:

the didactic or teaching element came first, and lay participation was more prominent.

The chief elements of synagogue worship were the reading of Scriptures and their interpretation, the recitation of the Jewish creed, the shema (Deut. 6:4), the use of psalms, the Ten Commandments, the Benediction and the Amen. The prayers and the Jewish prayer of santification became in the Christian tradition the *Sanctus* (Holy, holy, holy).[14]

D. The Festivals

The festivals of Old Israel were the fourth source of Old Testament influence on early Christian worship. Major and minor festivals centered around the temple and the home. These were celebrated annually to commemorate special occasions in the life of Israel. The worship connected with these feasts resulted in a sense of the continuity of the work of God in the history of Israel and in a keen awareness of God's continued presence. Out of the three major festivals—Passover, Pentecost, and Tabernacles—two play a major role in the worship of the early Church.

The Passover is associated with the release of the people of Israel from bondage in Egypt. The word derives from the Lord's "passing over" the families where the blood had been smeared on the door post of the house to protect the first-born.

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[14]W. O. E. Oesterley, *The Jewish background of the Christian Liturgy*. (Oxford and Gloucester, MA: Oxford University Press, 1925), 68.

The Passover was a festival of redemption witnessing to God's gracious acts in bringing the people out of bondage in Egypt with "a mighty hand and an outstretched arm" (Deut. 26:8). The meaning of the Passover was to be taught in the context of the family meal. The father was to recall history—through the meal—to explain the meaning of all the symbols "because of what the Lord did for him when he came out of Egypt (Exodus 13:8).

Christians see significance in the fact that Jesus introduced the Lord's Supper during the celebration of the Passover. It not only puts emphasis on Jesus as the Passover Lord (Cor. 5:7); it also stresses the Lord's Supper as the central rite of the New Covenant.

The second important festival that influenced Christian worship was Pentecost, also known as the *feast of weeks*. Pentecost, which means "fiftieth day," concluded the cycle of time that began at Passover. It was a feast of joy and thanksgiving for the completion of the harvest season, bringing people from all over to Jerusalem to celebrate (Deut. 16; Acts 2:5). After the coming of the Holy Spirit, Christians marked the beginning of the Church as an institution at Pentecost.

Historical Background

There are very few sources of information concerning the development of worship. These sources provide little information, the most important being the writings of Clement of Alexandria, A.D. 96, the Apostolic Tradition of Hippolytus of Rome, circa A.D. 220, the Didache or the Teaching of the Twelve Apostles from

northern Syria in the first half of the third century, and in the writings of Origen dated A.D. 251.

In Clement's personal letter addressed to the Church in Corinth, circa A.D. 96, we find a number of exhortations concerning various elements found in the worship service, but there is no instruction concerning worship, e.g., he encourages the people to read and reveal the Word of God, repeat and confess their sins, to acknowledge the Holy Spirit in their midst, to ackowledge their salvation in Jesus, to proclaim faithfully the Word of God, and to present offerings for the support of those who serve among them.

The Didache or the Teaching of the Twelve Apostles, written around A.D. 100, is said to be the teaching of the Twelve Apostles and is divided into two parts. The first part is a code of Christian morals and the second part is a manual of church order, and included instructions concerning baptism. The Didache also gave instructions concerning the observance of the Lord's Supper, as follows:

A. Regarding the Eucharist, give thanks as follows:

First, concerning the cup:

> "We thank you, our Father, for the Holy vine of David, your child, which you have revealed, through Jesus, your child. To you be glory forever."

B. Then, in connection with the piece broken off the loaf:

> "We thank you, our Father, for the life and knowledge which you have revealed through Jesus Christ, your child. To you be glory forever.
>
> "As this piece of bread was scattered over the hills and then was brought together and made one, so let

your Church be brought together from the ends of the earth into your Kingdom. For yours is the glory and the power through Jesus Christ forever."

C. You must not let anyone eat or drink of your Eucharist except those baptized in the Lord's Name. For in reference to this the Lord said

"Do not give what is sacred to dogs."

D. After you have finished your meal, say grace in this way:

"We thank you, holy Father, for your sacred Name which you have lodged in our hearts and for the knowledge and faith and immortality which you have revealed through Jesus, your child. To you be glory forever.

"Almighty Master, you have created everything for the sake of your name, and have given men food and drink to enjoy that they may thank you. But to us you have given spiritual food and drink and eternal life, through Jesus your child.

"Above all, we thank you, that you are mighty. To you be glory forever.

"Remember, Lord, your Church, to save it from all evil and to make it perfect by your love. Make it holy, and gather it together from the four winds into your kingdom which you have made ready for it. For yours is the power and the glory forever.

"Let grace come and let this world pass away.

"Hosanna to the God of David.

"If anyone is holy, let him come. If not, let him repent.

"Maranatha. Amen."[15]

The next document, Justin Martyr's Apology, comes to us from the second century. This work provides a lot of information about the structure and meaning of Christian worship:

> And on the day called Sunday there is a meeting in one place of those who live in cities or the country, and the memories of the apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the president in a discourse urges and invites [us] to the initiation of these noble things. Then we all stand up together and offer prayers. And as said before, when we have finished the prayers, bread is brought, and wine and water, and the president similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents saying the Amen, the distribution, and the reception of the consecrated [elements] by each one, takes place and they are sent to the absent by the deacons.[16]

The most important feature of this worship service is the two-part structure of the Word and the Lord's Supper. By including information about worship from other sources in Justin's writings, the outline appears to have been the normative structure not only for the early Church, but for the present.

Both Old and New Testaments contributed to the worship pattern of the early Church. The normative pattern that emerged includes the following important features of Christian worship:

The content of Christian worship is Jesus Christ, his fulfillment of the Old Testament, his birth, life, death, resurrection, ascension, and coming again.

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[15]The Didache, found in *The Apostolic Fathers*, Vol. 1, trans. by Kirsopp Lake (Cambridge: Harvard University Press, 1924), 325.

[16]Justin Martyr, *The First Apology*, found in The Fathers of the Church by Thomas Falls (New York, New York: Christian Heritage, Inc., 1948), 106-107.

Secondly, the structure of Christian worship is Word and Sacrament, including prayers, hymns, doxologies, benedictions, and responses. And, thirdly, the context in which worship takes place is the Christian Church called by God to worship, in which each member plays his or her part and in which God speaks and the worshipper responds. The meeting is sealed by the Lord's Supper, through which Christ is present in the symbols of bread and wine.

Theology of Worship

Worship in its broadest sense is "the meeting between God and his people." In this meeting God becomes present to his people who respond with praise and thanksgiving. The worshiper is then brought into contact with the One who gives meaning and purpose to life. From that encounter the worshiper receives strength and courage to live with hope in this fallen world.

The church exists to offer to God the worship of his whole creation. When we assemble together as Christians, we need to offer consciously to Almighty God our worship. We come together as a community of people who know and recognize God as our Father and Jesus Christ as our Savior, and who are bound together in a common life of service through the power of the cross.

But this is not all. We do not offer only our own worship. We offer worship of the whole creation. In particular, we offer to God the prayers of those who do not pray for themselves, the worship of those who do not worship. But our offering extends beyond humanity.

In other words, the purpose of the Church is to worship God. All things that God has made were made to worship him. Above all, humanity was made to worship God freely. The Church was made by God to be the means by which humanity should be able to worship God perfectly. The first purpose of the Church is to lead the choir of all created beings in the worship of God. In the vision of heaven in Rev. 4:10, we find the throne of God surrounded by the four living creatures, representing the powers of nature, and the twenty-four elders, representing the Church (twelve for the Old Covenant and twelve for the New) who "fall down before Him who is seated on the throne and worship Him who lives for ever and ever."

But humanity cannot worship God unless they know him. Therefore the second purpose of the Church is to proclaim the Gospel to all creation in accordance with our Lord's command (Matthew 28:19, Luke 24:47, and Acts 1:8). the Gospel is the good news that the Son of God has become man, died and rose again to save us from the power of sin.

Worship involves community. Evelyn Underhill describes worship in a couple of ways. She defines worship as "the response of the creature to the Eternal" or alternatively, "an acknowledgment of God as transcendent".[17] Robert Webber, in *Worship Old and New* defines worship as "a meeting between God and His people."[18] In this meeting God becomes present to His people, who respond with

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[17]Evelyn Underhill, *Worship* (New York: Harpers, 1937), 3.

[18]Robert Webber, *Worship Old and New* (Grand Rapids: Zonderyan Publishing House, 1982), 11.

praise and thanksgiving. Here the worshiper is brought into personal contact with the One that gives meaning and purpose to life, from this encounter the worshiper receives strength and courage to live with hope in the world.

Worship is a twofold event or, in other words, it is an event with two subjects. God acts towards us and we answer Him through what we do. This means that worship has two sides which, though they can be considered separately, must be seen in relation to one another as in the means and end of this model.

The initiative in this event lies with God. He is the primary subject. Worship is first and foremost God's service to us. It is an action by God, which is directed towards us. Our activity in worship can be nothing other than reaction and response, the consequence of God's activity.

In worship everything comes from God, entirely from His grace which draws humanity out of darkness, raises her from the dust of a very small and sinful creature and tears away the veil which hides from him the knowledge of her Creator and Savior. It is the Lord who calls together His people, it is He who holds assembly with them and it is He who leads the divine service of His Church. Without this primacy of God, who gives grace to whomsoever He wishes and who determines Himself the manner of encounter with His children, worship would be merely a human work. Worship is a dialogue, but the initial call comes from God who begins the conversation.

All things that God has made were made to worship Him; above all human beings were made to worship God freely. The Church was made by God to be the

means by which humanity should be able to worship God perfectly. Humanity was made a social creature, therefore his worship of God is social and corporate. Corporate worship finds its fullest form in the Holy Eucharist. The first purpose of the Church is to lead the choir of all created beings in the worship of God. In the vision of heaven in the Revelation we find the throne of God surrounded by the four living creatures, representing the powers of nature, and the four and twenty elders, representing the Church (twelve for the Old Covenant and twelve representing the Church, that is, the New Covenant) who "fall before the one who is seated on the throne and worship the one who lives forever and ever" (Revelation 4:10).

But humanity cannot worship God, unless they know Him. So the Church is to proclaim the Gospel to all in accordance with our Lord's command:

> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)

> Repentance and forgiveness is to be proclaimed in his name to all nations, beginning from Jerusalem. (Luke 24:47)

You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth (Acts 1:8).

The christological basis of the Church's worship consists of the ministry of Jesus, the act of perfect worship which He made of His life. Worship is also rooted in its historical institution through the words, life, death and resurrection of Jesus. In the letter to the Hebrews and in the Johanine literature we see that this earthly worship of Christ has repercussions in heaven where its full value is drawn out. The

Ascension is not only a royal procession, it is also a liturgical procession. In ascending into heaven, Jesus does not only offer worship, but worship is offered to Christ:

> Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing! (Revelation 5:12)

following that adoration which was never refused by Christ and which already glorified His earthly ministry from His birth:

> On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. (Matthew 2:11)

to His ascension:

> Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him. (Luke 24:24).

We see in the Church's worship a reflection of the perpetual heavenly offering of which Jesus Christ is the eternal and sovereign high priest.

Jesus Christ instituted the worship of the Church when He instituted the celebration of the Lord's Supper. Breaking bread, He said 'This is my Body' and of the cup of the New Covenant and declared that it was His Blood. He also promised to be with His own:

> And remember, I am with you always, to the end of the age. (Matthew 28:20)

This presence was promised by Christ Himself. In every act of worship the Church experiences afresh the miracle of the coming of the Risen Christ to be with His followers. While the presence of Christ in worship is a real presence, the Church

is not the dispenser of this presence. It springs out of the full action of Christ. Another aspect of the doctrine of Christian worship is that by its worship the Church becomes itself. It becomes conscious of itself and confesses itself as a distinctive entity. Worship allows the Church to emerge in its true nature (Deut. 4:10). We get the assembly of the people, confirmed as holy at the foot of Mount Sinai. This solemn meeting between God and His people came to be called "the day of the assembly" (Deut. 9:10). This solemn assembly is met with at several of the great moments and crises in the life and history of Israel, e.g. at the dedication of Solomon's temple (1 Kings 8) and on the occasion of great reforms (Jeremiah 8:9). Almost every time this assembly in which the people of God meet, in which they become aware of themselves and appear in their true character, includes the same elements of divine initiative and divine presence.

In the New Testament we meet the word "church". This word has a clear liturgical connotation: the Church is the people whom God has assembled to meet their Lord and to become themselves, to become conscious of themselves and confess themselves as a distinctive entity in this encounter. The term "church" is not merely a sociological or juridical term but a liturgical term, as we discover in 1 Cor. 11:18-22:

> For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. When you come together, it is not really to eat the Lord's supper. For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those

> who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

It is the sphere of worship where the life of the Church comes into being. It is there that it gives proof of itself, there where it is focused, and where we are led. And it is for that point that it goes out into the world to exercise its mission.

God's Will: How Do I Know It?

"Have I been all this time with you, Philip, and you still do not know me? He who has seen me has seen the Father." (John 14:9-10). So Jesus replies to Philip's plea on behalf of the disciples that the Father be revealed to them. It declares not only that God is revealed in Jesus, but that it is this God's will to be with us and for us. The good news of the Christian Gospel is that Jesus' life among us is God's life - God breaking down the barriers of our bondage and our sinfulness.

In Jesus Christ, God is with us in all our human helplessness, with us in our life and in our death, with us even to death on the cross.

In Jesus, God is faithful to us even at our worst, faithful to us when our fear and sin brings Jesus to the cross. In the risen Jesus, God is with us to transfigure and set free all those who are bound by fear and sin. Jesus is God-with-us and to know God is to be with Jesus. God has shared our human world with us and through the great events of the cross and resurrection we are empowered and invited to share God's world - to show God's glory and freedom, to proclaim God's holiness and mercy in word and act.

As we read the Bible and celebrate the sacraments, we continually seek to be with God who wants to be with us. We invite Jesus to be the foundation of hope in our lives,

the point of reference by which we orient our lives, the question that disturbs us and the friendship that gives us courage to trust God, ourselves and one another.

We know God as we live with Jesus, so that we can and must say that Jesus' life is the act and expression of God. The God shown here is a God whose very life is a "being with". God is no individual to be known from a distance, an object to walk around and collect information about. God's life is itself mission, address, communication. God's life is a life reaching out in and to what is other than God. God is not only the mysterious source and cause of all, but also an outpouring divine life rejoicing in itself and seeking to share itself.

God is not only Father but Word or Son, so that Jesus embodies in his life the divine act of sharing, communicating and rejoicing. His life is given its shape and destiny by being with the Father, fully fleshing out God's own joy in and awareness of the depth and generosity of the divine life in its primary character as source of all and giver of all. And we only know that generosity through Jesus' wholeness of response. We know the Father as the God who is with the Son, sustaining and forming this life of response, the power that draws out the radical, self forgetful love and prayer of Jesus.

The radical love of Jesus is creative. It creates new life through healing and forgiveness, it sets captives free. Above all, in the resurrection it creates a community, a new pattern of human relations in which this creative healing, forgiveness and liberation are continued, and the authority of Jesus over everything that cripples and enslaves people goes on being effective.

Jesus' life is now lived with and in us. God witnesses to the divine life lived in Jesus' being with the Father; he does so by acting to bring us into the full measure of Jesus' humanity and by making us partakers of the divine nature - by bringing us to life in Christ. As St. Paul says, God is with the community of Jesus as counsellor, advocate, challenger and guide, continuing Jesus' work of new creation. God is with us as Spirit.

So it is that the God of Christians cannot be imagined or talked about except in this great trinitarian pattern of relation. God's life is in the sending and sharing of God's very being. Our redeemed life is a matter of learning Jesus' way of being with God, so that we too may call God "Abba." We shall only learn that by being with Jesus. How are we to do this? By being together in His Name, under His authority, as we experience his life through word and sacrament; in other words, by being with each other, in the communion of the Spirit, which is the Body of Christ. There is no way of being a Christian that does not involve being with other beings. Christianity is a social reality.

Like all social realities, then, Christianity needs a common means of communication. No society can survive if people do not have ways of learning what other people mean. A society must agree about its symbols, about what words, gestures, pictures and sounds stand for. To grow up and become a real member of that society is to acquire the skills of recognizing what such things stand for and being able to express oneself by their means.

God wants us to repent of our failure to be deeply committed to the proclamation by word and deed of the Good News of Jesus. Our preoccupation with the maintenance of church structures has often absorbed our time and energies and it is here that we need to be renewed, for the Gospel has been entrusted to us to share.

Likewise we must repent of our failure to be deeply committed to the questions of justice and the stewardship of our resources. It has been easy to fit in with the world standards. Here too we must be renewed.

A key to renewal will be the renewal of the teaching and prophetic ministry in the parish. Not only in ancient times did people perish because of a lack of vision. We need actively to encourage serious, thoughtful preaching and teaching in its many forms, so that God's people can engage in both evangelism and transforming service in love and hope.

God's Nature and Will

The knowledge of God is derived partly from reason and partly from revelation. The arguments for the existence of God are based upon reason apart form revelation. Reason, like revelation, is the gift of God, no one can know anything about without His help. But our knowledge of God is not derived only from reason, but also from revelation, which confirms what we learn from reason and adds to it what we could not have discovered by the aid of reason alone. We must know not only that there is a God, but also what sort of God He is. All of our knowledge of God is partial and finite. The language that we use cannot express fully Divine truth and is therefore symbolical,

nevertheless, it expresses Divine truth as clearly and fully as human language can express it.

First, I would like to look at the character of God for it is of little use to believe that there is a God unless we know what sort of God He is.

The Goodness of God

The moral argument teaches us that God is perfectly good and this is confirmed by revelation. But there is probably no Christian doctrine more difficult to accept.

Human history is full of evil and misery and though this may be ascribed to the misuse of free will, it may still be asked why God has bestowed on humanity a gift which has led to such terrible results. A greater difficulty still is that the world, apart from humanity, appears to be full of cruelty and fear. Volcanic eruptions and earthquakes and other natural forces, which cannot be the result of human free will, cause an immense amount of misery to human beings and to animals. It may be asked whether the Creator of this universe can be a being of perfect justice and love. We cannot answer this question completely, because the origin of evil is a mystery which no one has ever solved.

According to Christian revelation, God is absolute moral perfection. Every virtue proper to the Supreme Being is to be found in Him. No limit can be placed upon the perfection of any divine virtue. The divine virtues harmonize with each other so that his character is perfectly consistent[19]. Because He is supreme, the virtues of humility and

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[19]The Rev. Francis J. Hall, *Dogmatic Theology*, Vol. 3 (New York: The American Church Union Longmans Green & Company, 1965), 293.

obedience, which are necessary to human perfection cannot exist in the divine nature, though they were perfectly displayed in the human nature taken by the Incarnate Son.

> He humbled himself and became obedient to the point of death, even death on a cross. (Philippians 2:8)
>
> Although he was a Son, he learned obedience through what he suffered. (Hebrews 5:8)

God is by his nature morally perfect; goodness is not something different from God, to which he conforms, nor does He, by making it His purpose, make anything good which would not otherwise have been good. On the one hand, His perfection arises from His own nature, not from anything outside it. This follows from belief in God as infinite and as creator. On the other hand, God cannot either do or command us to do, what is contrary ho His own nature.

This will become clearer if we contrast it with the traditional Moslem doctrine of God. According to that doctrine, the will of Allah (God) is completely unlimited. He could make right wrong, and wrong right. Right is right solely because it is His will. Wrong would become right if He commanded it. The God proclaimed by Mohammed is therefore a kind of supreme oriental monarch, benevolent but irresponsible. Christians, on the other hand believe that God's character and purpose do not change because they are based on His unchanging nature.

The fullest and deepest understanding of God's character is found in the portrait of Jesus Christ drawn for us by the New Testament writers. It makes a profound appeal to the consciences of many who do not believe that He is God incarnate. Many opponents of Christian religion reject its moral ideals at least as strongly as its dogma.

Still we can fairly claim that our Lord Himself called upon his hearers to test His teaching by their own consciences:

> Which of these three do you think was a neighbor to the man who fell into the hands of the robbers? (Luke 10:36)
>
> Why do you not judge for yourselves what is right? (Luke 12:57)

It is because no human being is wholly without the Divine gift of conscience that we can proclaim the Gospel of Jesus Christ by showing that it satisfies the demands of conscience. The same God who became incarnate is Jesus Christ has not left any man without a witness to Himself.

The Divine virtues which are most emphasized in the Old Testament are holiness and righteousness. The beliefs of the heathen nations about their gods represented those gods as conspicuously lacking in just those two qualities. The gods in Homer were subject to the same vices as men, but they were pure and just in comparison with gods worshipped by most of the Semetic nations.

His Divine Righteousness

Besides the holiness of God we find in the New Testament His righteousness, or justice. Unlike the gods of the heathen, He had no favorites. His chosen people were not bound to Him by physical descent, but by covenant. If they forsook His covenant, He would forsake them. The righteousness of God consisted in fulfillment of His will, which could not be other than perfectly just, because He is omnicient and He is perfectly righteous.

Righteousness is entirely consistent with love. There is no difference between the character of God revealed by the prophets and His character revealed in the New Testament except that the latter marks a future advance. Many modern people have failed to recognize this because they have lost the scriptural hatred of sin, because their knowledge of the Old Testament is superficial.

The Bible teaches that sin in every form is utterly hateful to God. Those who do not accept this teaching can never understand what is meant by the Divine righteousness.

It was necessary that Israel should completely accept the conception of God as perfect holiness and righteousness, before His most profound attribute, love, could be revealed.

His Divine Mercy

In the Old Testament, God is described as merciful. In the Book of Hosea, the first three chapters, by observing that Hosea deals with Gomer as the Lord deals with Israel, the prophets personal life is an incarnation of God's redeeming love, Hosea goes further comparing the love of God for Israel to his own love for his unfaithful wife. But the love of God is not revealed as his chief attribute until the New Testament.

His Divine Love

St. Paul tells us that love is greater than faith and hope (1 Cor. 13:13) and St. John, that God is love (John 4:8). We are never told that God is holiness or righteousness, but that He is holy and righteous. From this we see that love is the greatest of the Divine attributes, because it is that one in which God's nature is most profoundly revealed. The supreme example of the love of God is the death of Jesus

Christ on the cross, for Jesus Christ is God, and the God in whom we believe is the God who became man and died because of His love for us. This love is not a weak, sentimentalism. It is more than good-nature or benevolence. It is not even the eros of Plato, the desire of the beauty for that which is beautiful in the loved one. It is agape, self-offering love, which desires nothing for itself. God does not love us for anything in us that deserves love: "While we were yet sinners, Christ died for us" (Romans 5:8).

THE ACTIVE ATTRIBUTES

His Omniscience

The Active Attributes describe better God's interest in our parish, for God is omniscience, the power of knowing all things. His knowledge is not limited by time, for He is outside of time, and all times are alike to Him.

It is because He is omniscient that we can accept His judgements. He knows not only what has been and what is, But also what will be, which does not mean that He completely controls what will be, for He has given us freedom of will. He knew that Judas Iscariot would betray our Lord (Mark 14:21), but He did not make him do so. Judas was free to resist the temptation. He knew that the Blessed Virgin Mary would accept her vocation: "Then Mary said, 'Here am I, the servant of the Lord, let it be with me according to your word'" (Luke 11:38), but He did not make her do so, she was free to refuse. Since God's nature is changeless, He cannot cease to be omniscient.

His Omnipresence

The second Active Attribute of God is His omnipresence. As He is outside of time, He is also outside of space. Presence does not mean simply being in a particular

place, it implies a relation to someone who is there. Therefore, though God is everywhere, yet because we are finite, and different from one another, His presence with us is of various kinds, according to our need. In this manner we distinguish His presence in glory to the angels in heaven. His presence of efficiency in nature, of providence, in general human affairs, of attentiveness to those who pray to Him, of judgement in our consciences, He is present bodily in the Incarnate Son ["And the word became flesh and lived among us" (John 1:14)] mystically in the Church:

> Remember that you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off, and peace to those who were near, for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord in whom you also are built together spiritually into a dwelling place for God. (Ephesians 2:12-22)

and, sacramentally, in the Holy Eucharist:

> Those who eat my flesh and drink my blood abide in me, and I in them. (John 6:56)

His Omnipotence

And the last Active Attribute, Omnipotence: God is almighty, which means, not that He can do anything, but that He is Lord over everything:

> For nothing will be impossible with God. (Luke 1:37)
>
> Now to him by the power at work, within us is able to accomplish abundantly far more than all we can ask or imagine. (Ephesians 3:20)
>
> And the four living creatures, each of them with six wings, are full of eyes all around and inside. Day and night without ceasing they sing Holy, Holy, Holy, the Lord God the Almighty, who was and is and is to come. (Revelation 4:8)

But His omnipotence is limited in three ways. God is not limited by anything outside His own nature, for if he were He would not be infinite. But He is limited by His own nature in three ways. He cannot act against reason, for He is Himself Eternal Reason. He cannot act irresponsibly, He cannot make anything be and not be the same thing at the same time in the same way. His will cannot make nonsense. He cannot act against love, He cannot be false or cruel or impure.

> It is impossible for God to lie. (Titus 1:2)
>
> He is light, and in Him is no darkness at all. (John 1:5)

He is love, and cannot show hatred or cruelty. Those who say He can (as stated in some Old Testament writings) have not understood His revelation. He does hate sin, but sin is not a person.

God has limited Himself by creating free will. He has limited His own power of choice by creating beings with free will. He did not make sin or intended that there should be sin, but He has made it possible for humans to sin, because He could not have made them able to serve Him freely without also making them able to disobey Him. Hence when we are asked, "Why doesn't God stop war?", we reply, "He could only do so by destroying human free will and that would be contrary to His purpose, and would

be a greater evil than letting war continue. It is humans who are to blame for war, not God.

The Quiescent Attributes

I also ascribe the Quiescent Attributes to God. He is Self-Existence. God has no cause. He is the source of all being. This attribute is required by the Cosmological Argument and is implied by the words: "In the beginning God" (Genesis 1:1 and John 1:1).

The other attribute is Eternity. God is outside time, for He is the creator of time which is a relation between finite beings and events, but does not limit Him who is infinite. The eternity of God is proclaimed by many of the writers of Holy Scripture:

> Ever since the creation of the world, his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. (Romans 1:20)

> To the king of the ages, immortal, invisible, the only God, be honor and glory for ever and ever. Amen. (1 Timothy 1:17)

The other attribute is freedom from change, or Immutability. Because He is self-existent, and outside of time He cannot change.

> Like a cloak you will roll them up and like clothing they will be changed. But you are the same, and your years will never end. (Hebrews 1:12)

> Every generous act of giving, with every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change. (James 1:17)

"God is Pure Spirit" is another attribute. He is Pure Spirit since He is infinite. He is not subject to limitations of a body. This is taught by Jesus: God is Spirit and they that worship Him must worship Him in spirit and in truth. (John 4:24)

> Since you saw no form when the Lord spoke to you at Horeb out of the fire, take care and watch yourselves closely. (Deut. 4:15)
>
> Since we are Gods offspring, we ought not think that the deity is like gold or silver or stone, an image formed by the art and imagination of mortals. (Acts 17:29)

Because God has no body or material form He cannot be seen or perceived by any of the senses and for this reason we are forbidden to represent God by any picture or image. The Hebrews were forbidden by the second commandment to worship even the true God under any visible form. The breach of this commandment was the sin ascribed by the prophetic writers to Jereboam, the son of Nebat (1 Kings 12:30).

This prohibition applies also to Christians, but is qualified by the Incarnation to the extent that we may make pictures and images of our Lord Jesus as man, and pay to them, not the worship which is due to God alone, but proper respect.

His Graciousness

All these Attributes support my conviction that the ends and means respond to the will of God, and because He is gracious he gives us as his people grace so that we are to carry his will. It would be truer to say that Grace signifies a special and invisible method of divine operation, and to describe it as a gift, means that God gives to us the benefit of such special operations within the soul. Grace does not change human nature but it elevates its condition, assists it, and conduces to its perfection after its kind. Therefore grace cannot be rightly described as a resident force, as if its bestowal made it to be a natural property of man.

It is rather a gift, a conditional endowment, capable both of bestowal and withdrawal without essential of human nature. The gift is free, for apart from grace,

human beings cannot become worthy of grace and cannot earn its bestowal as a wage. It is a gift that is superadded to humanities natural endowments.

Grace is necessary for human beings, if they are to fulfil the end for which they were made, and therefore it is inevitably bestowed on those who do not by sin willfully exclude themselves from the benefit. This does not mean that God is under external necessity to confer grace, but merely that such bestowal is involved in the fulfillment of His eternal purpose in creating human beings. Grace is always a free gift.

The Effects of Grace

Grace is subdivided according to its effects. I will mention here the more significant ones:

External grace consists in the influences which flow from external helps provided in the Church, such as Scriptural reading, sermons, etc., but which do not of themselves change the internal state and spiritual capacity of human beings. Internal grace is grace in the strict use of the term, consisting of supernatural endowments by which either the internal state of the soul is changed or its spiritual powers are enlarged or both.

Habitual or sanctifying grace is derived from the Body of Christ by sacramental means, and its first bestowal places us in a state of justification or acceptance with God, which is based on what Christ has done for us and begins to do in us. His continuous and sanctifying work of grace in us, made possible by Christ's death, is the condition and moral warrant of our being treated as righteous by God. In other words, we are accounted for what Christ's death and his sanctifying work in us puts us in the way of becoming.

The collect for the nineteenth Sunday after Pentecost (Proper 23) becomes relevant for us, as the whole Church prays, "Lord, we pray that your grace may always precede and follow us, that we may continually be given to good works, through Jesus Christ our Lord. Amen."[20]

Holy Spirit Dynamic of Worship

The Holy Spirit was central in the early Church. After the Resurrection, the disciples were filled with the Spirit and the aftereffects of that were felt everywhere. Jesus ordered his disciples not to leave Jerusalem, but to wait there for the promise of the Father (Acts 14:5). They were not prepared for their works until they received his power. The lordship of Christ could be understood and acknowledged only if the Spirit was present. The will of Christ could be accomplished by the Spirit's dwelling in the Church and guiding it in all its worship and its activities.

It is therefore the Holy Spirit's function to inspire and guide the Church in its worship and work. The Spirit created the Church and continues to give life to the Church. Without his power, the Church cannot exist. It is the Holy Spirit that activates the Church for its ministry. He inspires the teaching, preaching, singing, praying, and the worship of the entire body (Rom. 8:26-27). Under the power of the Holy Spirit, the early Christians often had ecstatic experiences expressed by speaking in tongues. Paul did not oppose this phenomenon but insisted that it be guided by the principle of edification (1 Cor. 4:26). Inspiration in worship was bestowed for a higher purpose and

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[20]Book of Common Prayer, 234.

not simply for the emotional experience itself. Paul urged that worship be carried out in an orderly manner.

In humanities worship God is present in his spirit. God appears to humanity as Holy Spirit. The Holy Spirit is personal and not merely an atmosphere. The Holy Spirit is also the transforming power. Humanities salvation is made possible by the power of the Holy Spirit. He comes to convince humanity of its guilt by making it aware of sin, righteousness, and judgment. His work is to make Christ known and to make his truth clear to all humanity. It is the Spirit that transforms humanity in God's work of grace. Jesus said it is the Spirit that gives life.

The heart of worship renewal is a recovery of the power of the Holy Spirit who enables the congregation to offer praise and thanksgiving to God. At times the Holy Spirit may lead us into ways of worship that are continuous with the historic witness of worship given to the Church throughout its history in the world, and at the same time he may lead us into the discovery of new forms and patterns that meet the needs of people in our day.

CHAPTER VI

LAYING THE FOUNDATION

Planning

Determining the size and type of committee to work with was the first thing I did.

The Context Associates

Context associates are members of a team of twelve persons that chose to work with me in planning and implementing the model in ministry within the parish. The context associates, because of the relationships which we had already established, fulfilled a double role as they automatically became the Worship Committee. The fundamental essential principle in selecting members was "across the board" representation. Every segment of the community, plus delegates from those groups immediately engaged in liturgical preparation (musicians, lectors, ushers, choir members, acolytes) were included in the committee. Our brief was to design, plan, advertise, and evaluate the model.

The goals and purposes of the committee can be categorized under five headings: self education, spiritual self-growth, parish education, community evaluation, and liturgy preparation.

Self education: Education of the entire group, and of each member, becomes the launching point in any development of the Worship Committee. For our learning we

used the Liturgy Committee Handbook (a nine-week study guide), *Living Worship* (a Roman Catholic liturgy periodical), articles and reviews on themes of liturgical renewal.

Spiritual self-growth: Because the liturgy is prayer, our learning was steeped in bible study, prayer and praise, and every meeting began with some form of prayer (informally composed on an alternative basis by different participants can be powerful). We also included time for reflection on the readings.

Parish education: Up to this point the burden generally centered on the shoulders of the pastor, and the Sunday sermon or the parish bulletin and newsletter served as the vehicles of information. The Worship Committee assumed most of the responsibility of educating the faithful. This educational endeavor sought to inform parishioners about the activities of the Worship Committee, who the members are, where they meet, what decisions they have made, and how they can be contacted.

Community evaluation: Good liturgy should be flexible. The full text and options ought to be investigated, all resources for the community tapped, and the diversified temperaments of parishioners gauged. Such flexibility, especially in terms of attitudes, in essence means an evaluation of the parish or community. Steps like these accomplish a twofold purpose: (a) they offer everyone in the community an opportunity to ventilate hostilities, and (b) they present the committee with an occasion to explain the background behind certain decisions and thus contribute to the liturgical education of each inquirer.

Liturgy preparation: The goals or purposes sketched above are significant, but ultimately they should lead to discovering meaning in and helping to achieve carefully prepared liturgy. The concern in this preparation centers on all the celebration services.

With all of the above set in place, we were able to move to the second stage of the experiment.

Designing

Suggestions for a celebration service: In designing the service we were very much aware of the comments made by some parishioners in response to a questionnaire that was sent to them earlier. Examples of these comments are as follows:

- Give people a say in worship style; too many decisions are made by long-time parish membership.
- Service needs to change to keep it from growing stale.
- Provide more upbeat/contemporary music.
- Encourage new membership drawn from the neighborhood, especially young couples with children.
- Welcome people no matter what they give.
- Need a community of authentic, active people making the word real.

Designing a contemporary service requires a leader to consider:

1. Style. Many believers find the denominational styles of worship with which they grew up sometimes beautiful, meaningful, and moving; and at times boring, stale, and stagnant. Because sometimes they effectively communicate the substance of faith and at other times they fail. Because worship is the heart language of people, they should write their own liturgies [see Appendix D].

2. Make it contemporary. This service should not just be different from the others; it must be up to date and relevant. Music should reflect the styles of music heard on the radio or television screen. This kind of worship music helps

to break down barriers and creates a warm, inviting climate even for strangers. Successful contemporary service music always creates a relaxed, informal atmosphere for the worshipers.

3. Build each service around a theme. Some churches are more fortunate than others. As Episcopalians the lectionary that we use gives us a different focus as the lessons from the Old and New Testament vary from Sunday to Sunday. The selection of the choruses, hymns, and solos emphasize the theme.

4. Offer the service weekly. Because the service is contemporary, including the hymns, it has to be offered regularly at the same time of the week. That makes it easy for people who like the service to have it on their schedules and move whatever engagements they had around that service.

5. Use the highest quality music because that is what God demands from us since he is a God of excellence, and praise and adoration should be the best that we give to him.

6. The service should be scheduled for a later time of the day when people are available. Early evenings or late afternoons are always the best times of the day, especially before or after meals.

Lastly, the messages we give—be it a homily or sermon—must meet the needs of the people. Because people are in different places in their spiritual journeys, the sermons must try to speak to the struggles they are facing and also encourage them with regard to the burdens they may be carrying.

Implementation

I am in full agreement with Tim Wright who says that "before implementing a contemporary service several questions warrant consideration."[21] The following questions then had to be answered:

1. Who is our target? Which section of the community do we want to reach? What age group will drive the music? Will the service be visitor-friendly? Will the needs of those who come be met? What will the climate of the service be?

2. Where will the service be held: in Guild Hall?...in the library of the church? What part of the church? Which place will be better suited for the service?

3. What kind of format will the service take? Will it be an early or a later service?

4. What kind of service format will we use? Who will lead the service: the priest, the music minister, a lay person? Will there be a band; if not, musical instruments?

5. Will we offer Sunday School? When? Will we offer it only on big festivals or every time we get together for worship? (This is not an easy question; pros and cons can be listed for each choice.)

6. Have we considered all the costs? (Underestimating the amount of work it takes to present a top-quality contemporary service each week can be very

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[21]Tim Wright, *A Community of Joy: How to Create Contemporary Worship*, ed. Herb Miller (Nashville: Abingdon Press, 1994), 75.

costly.) Is the church committed to doing all that it takes to make the service work? Was there enough money to pay the musicians?

7. When will the first service be launched? What time of the year? Is there any Christian season that is better than others? Will Advent be the right season for a kickoff...or Epiphany...or Lent...or just after Labor Day?

8. How will we get the word out about the new service?

9. Setting up a dry run: rehearsing the service before the first presentation can be very helpful.

The Worship Committee members were the first group to experiment as development of the project was taking place. We did the experiment in four stages, emulating the historical pattern of gathering followed by the Word, then the service of communion, and lastly, the dismissal and the sending forth of the worshipper.

Once the Worship Committee had finished designing the service, the second group to experiment was the Bible Study leaders and the leaders of the different wards.

The third group to experiment was the different bible study groups which met during Lent. The experimentation culminated with the introduction of the Saturday evening Celebration Service on March 4, 1995. In order for us to stay on track, we arranged a time for a simple evaluation after every service, and we included those who are involved in ministry for that day. After running the service for two months we had an overall evaluation for the entire project.

a. Weekly service evaluation (Appendix D).

b. End of the project evaluation (Appendix D).

CHAPTER VII

THE CELEBRATION

The Model

This pattern of worship is based on Robert Webber's basic pattern of convergence worship:[22] it draws on liturgical and historical resources as well as charismatic and contemporary resources. The structure of worship gathers the people, tells the story, celebrates the feast, and sends the people forth.

The Gathering

The gathering happens as God's people come together to worship. Fifteen minutes before the starting time there is informal singing of praise choruses. The mood is warm, hospitable, and joyful. The contents have to do with acts of gathering only.

Entrance Song or Hymn

The entrance brings the people into the presence of God and readies them to learn the Word of the Lord. Because the entrance into worship is an act of joy, the hymn is accompanied by all the musical instruments (if there is a procession of the choir with banners and dance). This is followed by a simple word of welcome or biblical greeting such as

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[22]Robert Webber, *Signs of Wonder: The Phenomenon of Convergence in Modern Liturgical and Charismatic Churches* (Nashville: Abbott-Martyn, a Division of Star Song Publishing Group, 1992), 144.

Officiant: *Blessed be God the Father, Son, and Holy Spirit.*

People: *And blessed be his kingdom now and forever.*

The greeting is followed by an act of praise where one or more songs may be sung. The acts of praise may conclude with a time of singing in the spirit or singing individual words of praise. This is followed by the confession of our sins and acts of pardon. These may range from written prayers to informal prayer or silent meditation. Sometimes the confession and pardon may be incorporated into the praise choruses.

The Collect for the day brings closure to the Act of Entrance. It frequently specifies the occasion being celebrated or introduces the themes of the readings, and is a transition to the Service of the Word.

The Service of the Word

This is the central act of worship. The Acts of Entrance have brought the people to the Word where they will dwell. The mood of the Service of the Word shifts from joy at the entrance to a more meditative mood. The mark or stamp or character of the acts of worship in the Service of the Word is instructional and will include the following.

The focal point of the Service of the Word is the reading and proclamation of Scripture. Two or three readings may be read either in Old Testament and Gospel or Old Testament, Epistle and Gospel, interspersed with psalms, choruses, or canticles.

The Gospel reading is immediately followed by the sermon which is intended to be an exposition of the Gospel that applies the scriptural text to the actual situation of the congregation. Sermons should never be inspirational talks but the breaking open of the Word of God so that God's people may be fed with it. They are clearly intended to be

a part of every celebration. The Word should take up residence within the listeners and shape us into Christ-likeness. Sometimes, in order to increase participation through congregational involvement, we have talk-back sermons in which the congregation can respond to the question, "What did you hear, see, feel, and experience?"

After the sermon the people respond to the Word using a variety of possible responses such as The Apostles' Creed, the Nicene Creed, or some other appropriate affirmation of faith drawn from Scripture. The congregation, having responded to the Word of God, is now ready to present its prayers to God. Prayers may be offered in a number of ways. The Book of Common Prayer permits the utmost flexibility in the prayers requiring only that certain basic topics encompassing the concerns of the Church, the nation, and the world, as well as those of the local community, be included[23]. The use of the literary form makes it possible for the people to respond to any petition offered by the leader, which ends with a fixed formula such as "Let us pray to the Lord—Lord hear our prayer." Sometimes people with special needs or prayer requests will come forward at this time or after receiving communion.

The Peace

The exchange of the Peace is the bridge between the liturgy of the Word of God and that of Holy Communion (sometimes known as the Service of the Table). It is not a "folksy" greeting of one's friends and neighbors, but a solemn liturgical rite. The people conclude their common prayers by greeting one another, shaking hands or embracing each other, saying, "The Peace of the Lord be with you." If the Eucharist

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[23]BCP 383.

were not being celebrated, the people would then depart. But the exchange of peace also defines the eucharistic community ritually and so binds the two parts of the service together. Those who greet each other in peace are those who will offer the Eucharist together so that they may become one in Christ.

Offering/Offertory

Having been reconciled with God and each other, the people now bring gifts of thanksgiving. The first action of this second part of the service consists of preparing the gifts of bread and wine, placing them on the altar. As the collection of money is taken, the choir may sing an anthem or the congregation may sing a hymn. In placing on the altar money, bread and wine, the congregation offers itself and its world. Money represents the work of the congregation. Symbolically we offer bread to become of the Body of Christ. But the underlying reality of the action is that we offer our lives, individually and corporately, to become his body in this world.

When the gifts have been presented and placed on the altar, the chief celebrant begins the eucharistic prayer or Great Thanksgiving.

The dialogue begins with the traditional greeting of the chief celebrant:

Officiant: *The Lord be with you.*
People: *And also with you.*

Officiant: *Lift up your hearts.*
People: *We lift them to the Lord.*

This is an invitation to the congregation to join in the eucharistic offering. It is an invitation to the baptized people of God to raise their minds to things that are above, where Christ is, seated at the right hand of God (Colossians 3:1-3). All of this uplifting

commentary suggests that in the Eucharist we are brought into the presence of God in Christ—not by our bringing Christ "down" to our eucharistic assembly, but by God lifting us "up" to heaven.

The dialogue continues with *Let us give thanks*, a direct invitation to participate not only in the earthly activities of the celebrant in making the Eucharist, but also in the heavenly action of Christ, the Great High Priest, the love offering of which the Eucharist is the earthly sacrament (Hebrews 8:1-2; 9:10-11). The proclamation of the Great Thanksgiving is the specific liturgy of the chief celebrant, but it is also the action of the entire congregation who respond to the invitation by giving their assent. In the Eucharistic prayer, the priest acts in the name of the Church, offering praise and thanksgiving to the Father, through Jesus Christ, in the power of the Holy Spirit.

Sanctus (Holy, Holy, Holy)

The congregation now joins the heavenly choir in singing the new song. Because this is an informal service we sing a contemporary version of the Sanctus. The celebrant prays a prayer of thanksgiving for the bread and wine, says the words of consecration over the bread and wine, lifting the bread and cup for all to see. The celebrant says the Words of Remembrance—*Do this in the remembrance of me*, which are words which recall the passion of the Lamb and the resurrection of Our Lord. The Holy Spirit is invoked both upon us and upon the eucharistic gifts. The congregation is their invitee to receive the bread and the cup.

The breaking of the bread is the prelude to the reception of communion. Eating the bread and drinking the wine over which thanks have been given is the effective sign

of our participation in Christ's sacrifice. The elders or eucharistic ministers assist at the distribution while hymns and songs of thanksgiving are being sung.

After the distribution silence may be observed. If the laying on of hands was not done in the first part of the service, this would be the place to have it. After some silence the celebrant will lead the people in a closing prayer. This will be followed by Acts of Dismissal.

The Acts of Dismissal bring closure to the public worship. The celebrant should send the people froth in joyful recognition of their responsible service to the world. The mood again should be one of joy.

Announcements can be given either before or after the Benediction when people are blessed with a word from God that empowers them for life and witness in the world. This is to be followed by a Dismissal hymn and song following by Words of Dismissal. Examples:

Celebrant: *Let us go forth in the name of Christ.*
People: *Thanks be to God.*

Celebrant: *Go in peace to love and serve the Lord.*
People: *Thanks be to God.*

Celebrant: *Let us go forth into the world, rejoicing in the power of the Spirit.*
People: *Thanks be to God.*

Celebrant: *Let us bless the Lord.*
People: *Thanks be to God.*

CHAPTER VIII

JOYFUL SIGNS OF HOPE

Pertinent Information

At its inauguration the Celebration Service (see Appendix E) attracted more than fifty people and has continued every Saturday afternoon at 5:00 p.m., averaging thirty-five people.

Although the invitation has been sent out to all and sundry in the neighborhood, the service has attracted mostly Caucasians with from one to five percent non-Caucasians. Fifty percent of the congregation who attend the Celebration Service are between the ages of 25 to 45; 25 percent between the ages of 45 to 70; and the remaining 25 percent are under the age of 25, including children. Seventy-five percent are women. Of those who attend the Saturday service regularly, about 50 percent are unchurched.

Since five percent of the people attending this service are children, it creates an opportunity for Sunday School ministry. I would like to see the parents volunteer for this assignment.

Ninety-nine percent of the musicians who perform at the Celebration Eucharist do so because they wish to use their God-given gifts to serve the Lord and have offered their services without charge.

As a result of the Celebration Eucharist, a prayer group has emerged, which meets once a week for intercessory prayer.

Learnings

Worship is not the same as evangelism. Nevertheless it can be a step along the way for people seeking God. This whole exercise, as played out at All Saints' Cathedral, has confirmed my belief that parishes, missions, and congregations—small and great—are the basic units of evangelism. Where a congregation is a place where Jesus is proclaimed; where Christians love one another in costly ways; where people are committed to ministry both in the Church and beyond it—many people will be drawn to the Lord. I also learned that individuals display a wide variety of gifts and talents.

We have discovered that we needed a new vision for its life and ministry. In other words, the congregation must discover what might be called its "godly distinction." We needed to focus on the neighborhood against the Church to know something about the demographics of our own locale: who is working in or out, ethnic and linguistic information, economic factors. The Gospel is unchanging, but the strategy for presenting the Gospel must necessarily depend on whom we are addressing.

We learned that we needed to develop strategies that are consistent with our Godly distinctions.

We also learned to look at ourselves through the eyes of newcomers. Is the liturgy understandable? Is worship alive? Are visitors greeted with genuine warmth? Is there a follow-up to their visits? Above all, is the message clear? Can the casual visitor discern not only in preaching, but in the whole package that this congregation centers its life on Jesus Christ; believes that Jesus is God's provision for the world; and tries to live out that belief in day-to-day struggles and relationships.

Renewal is God's gift to the Church through the Holy Spirit. Christians individually and corporately receive it by being open to the Holy Spirit and being sensitive at the same time to realities of the context in which they live. Among both clergy and people there may be unwillingness for the changes that renewal will entail, involving new ideas, concepts, and attitudes. It is important to remember that in renewal there is both divine initiative and human response.

That Baptism, as well as being the seal of the Spirit, is the sacramental pledge and promise of the gifts of the Spirit. Each baptized person is called to enter increasingly into and to know and experience those gifts God has for him or her. An active seeking with open mind of all the Spirit wills to give us is essential. For some the realization through experience of the gifts may happen suddenly and even dramatically; but for others it may be a gradual process throughout life. Again, there may be a combination of both, with many new stages of development in the renewal of the Spirit.

All renewal is essentially the Spirit's work, although an openness to his worship is required of his people. All true gifts and authentic experience of the Spirit's renewing grace are for sharing with the whole Church in a spirit of love—the highest gift.

While renewal covers all aspects of the Church's life, it is renewal for mission with which we are concerned. If mission in any or all of its aspects is not being fulfilled, it may be because of lack of motivation and concern to share the faith with others or to serve the purpose of God's kingdom in the world. There may be a lack of vision of what God intends or of how the Gospel may be effectively proclaimed in particular situations. There is need, therefore, for all God's people to be prepared to

wait upon him in prayer, open to him to show how they are to fulfill his mission where they are. They are to be ready to receive his enabling Spirit with whatever gifts and new experience of his grace he wills to give them.

Worship and Culture

The second subject that I would like to address is that of worship and culture. Before World War II, it was a common expectation in this society that on Sunday morning most people would be in church and people turned to church for Communion, camaraderie, counsel, and comfort in all stages of their lives. In the nation we have about forty-nine million of those people.

The second category pertains to people who were born soon after the War (1945-1960)—sometimes called "baby boomers." These people have a memory of church from their youth, but many have been and are unchurched. There are about seventy-five million of these people throughout the nation. We also have the "busters"—those who were born after the 1980s. There are about eighty million of these people throughout the nation. Many of those born after 1970 have had no connection with church at all.

If recent surveys are correct, roughly forty-four percent of Americans are taking part in some religious service on any given Sunday. The number of unchurched are higher in cities and suburbs among younger people and the well educated.

We as Christian leaders should understand the twentieth century and be cognizant of the fact that there have been world-view shifts; that there are different kinds of unchurched—those who occasionally attend, those who have attended but dropped out, and those who have no active contact with a church other than to attend a wedding or

funeral. The latter group—the totally unchurched—see no immediate relevance of church attendance or membership nor would they turn to the Church in a crisis. Their personal spiritual beliefs may be unformed or quite developed and, while only a few would declare themselves atheists, the Church has never been a priority.

It seems to me that the experience of worship needs to change with the changing times—that we need to meet the people where they are; that the most important contribution we can make is to invite them to worship, no matter where they may be in their spiritual pilgrimage. If ritual and other Christian symbols are a stumbling block to the unchurched, I hope we can dispense with all those peripherals for the sake of the Gospel and Christ's great commission to go out into the world and make disciples.

I have discovered that prayer, bible study, and meditation have become very important in my life again. Prayer has a new meaning and new power in my life. I have also been praying often—several times a day. It is becoming a habit. Sometimes I get nothing out of attempts to pray but I know I am not alone: that everyone who seriously tries to reach God experiences this problem. As a result of this, my faith has grown tremendously, although at the beginning of this project I had real fears. Right now I am not afraid to fail; I am convinced that risk is part of the adventure of progress and failure is a stepping stone toward perfection.

Implications for the Parish

The parish shall have to begin to wrestle seriously with the implications of renewal. With ministry, for instance, can we as a parish subscribe to the doctrine of the ministry of all believers and at the same time ban women from taking leadership roles

when we celebrate the Eucharist? Can the parish sustain these vital signs of revitalization within it? This renewal will provide an increasing proportion of people who feel called to some kind of ministry within the Church or community.

As baby boomers, and especially women, increasingly take leadership in the life of the parish, changing its operating patterns to suit their own preferences, will the parish support this segment of the people? The parish shall have to be less identity-conscious as believers from other traditions or no traditions are attracted to our tradition.

The parish will experience a growing discomfort with newcomers, especially those who have been in the parish for a long time. How will we deal with that problem? My prayer is that, instead of wanting to control the revitalization, the parish will leave it to the Holy Spirit to lead and direct them so that we can all say with Christ, in the parable of the weeds in the wheat, "Let both grow together until the harvest" (Matthew 13:24-30).

CHAPTER IX

CONCLUSION

Although these chapters have been listed separately, the reader should not see these as separate or segregated. Each one of them is a vital piece of what should be a holistic and integrated study that effectively re-images the parish and its worship.

The strategies in Chapters IV, VI, and VII are merely examples of what may have to be done in order to give parishes a new vision. They should be treated as guides. Worship, like anything else in life, is something we must learn to do. It has been neglected for too long by some congregations. Worship renewal is long and tedious, fraught with difficulties, misunderstandings, and sometimes resistance. But there are no short cuts.

I pray that every struggling parish in the nation will, after studying this work, be inspired to deal with the problems that are unique within their domain and experience the joyful signs of hope.

APPENDIX A

EPISCOPAL DIOCESE of MILWAUKEE

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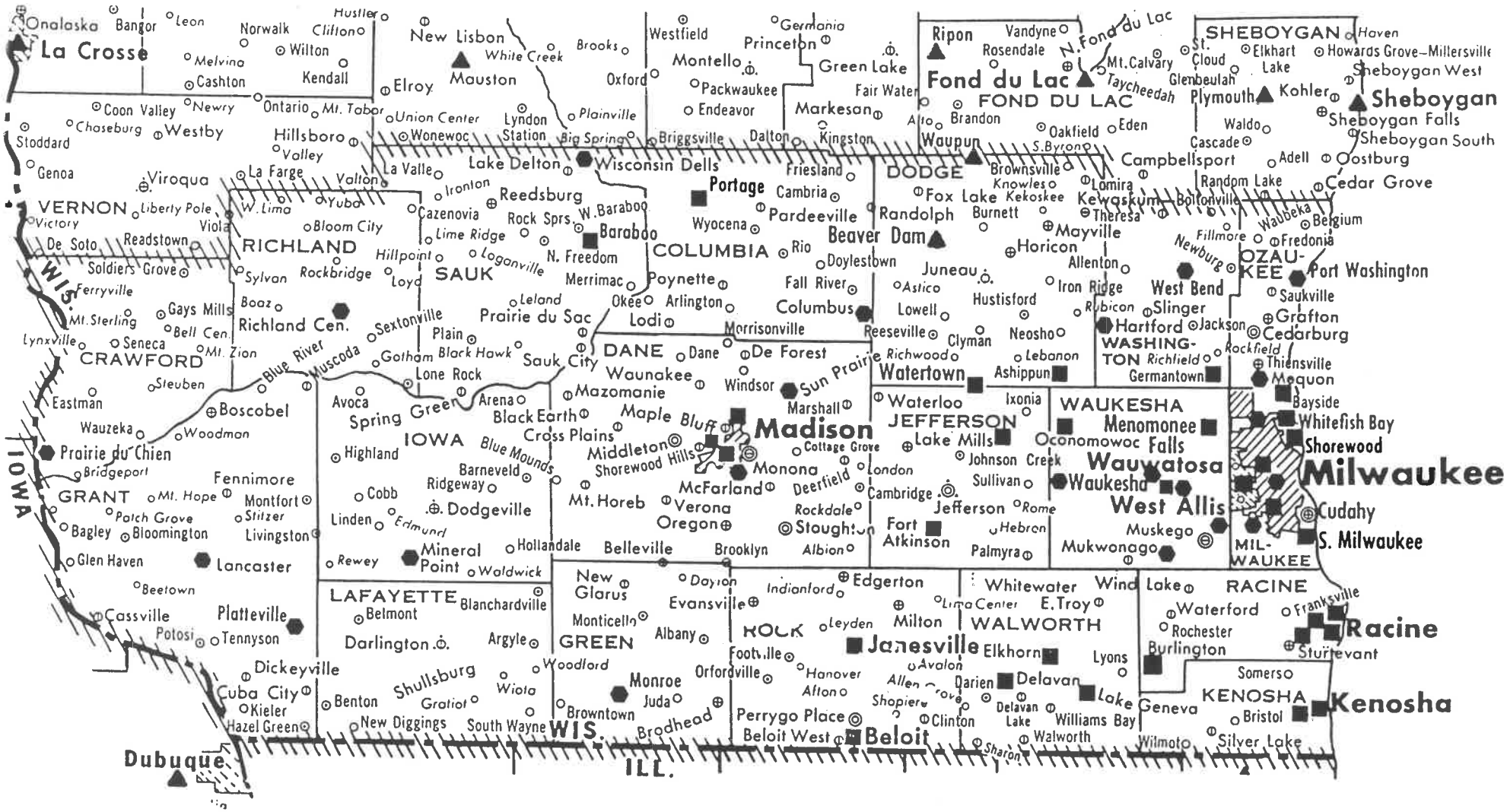
■ PARISHES

⬢ MISSIONS

▲ BEYOND DIOCESE BOUNDRY

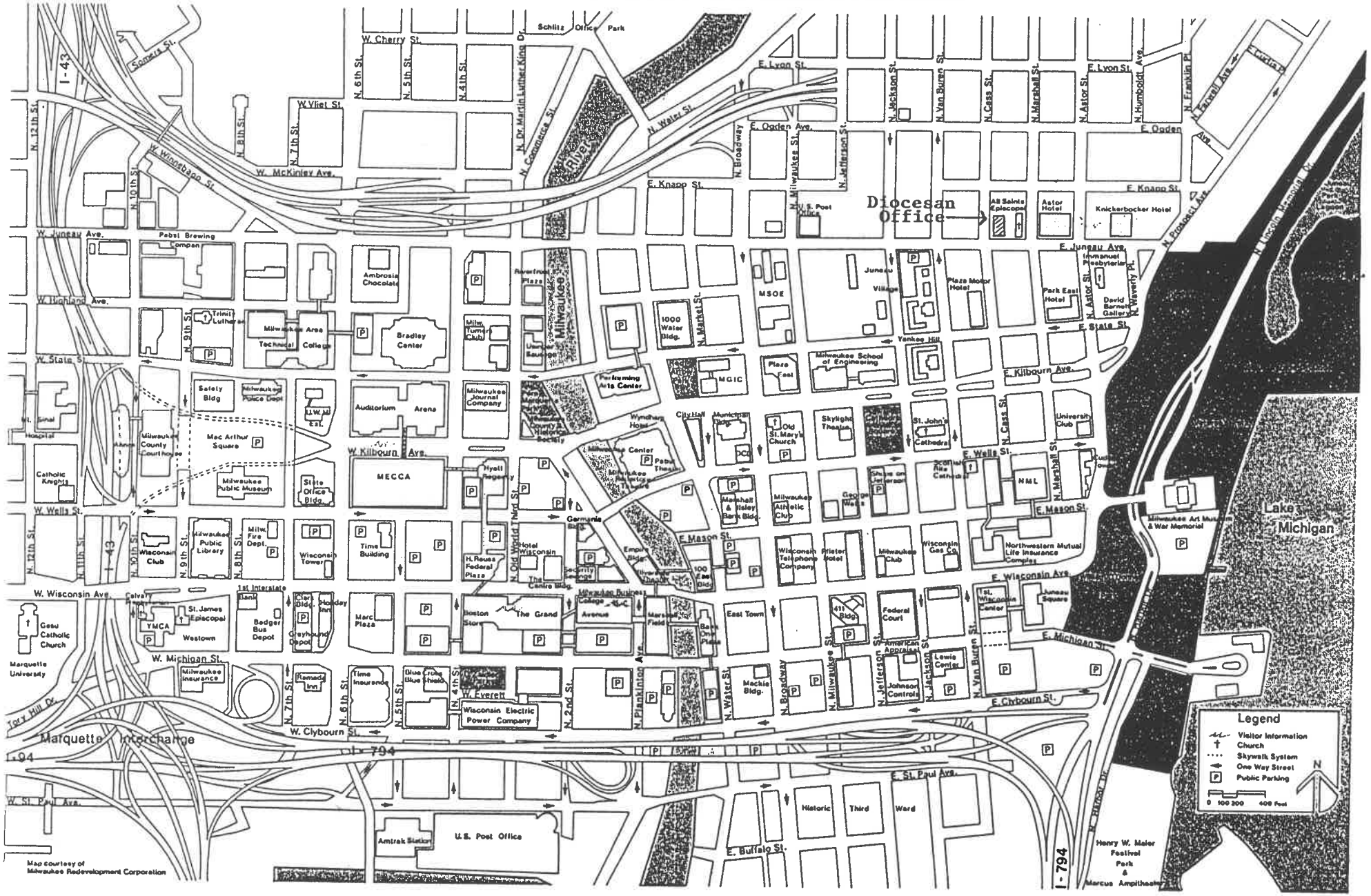
\\\\\\ DIOCESE BOUNDRY



The Diocesan Office is at 804 E. Juneau Avenue (next to All Saints Cathedral)

"The Astor" hotel is at 924 E. Juneau Avenue

DOWNTOWN CITY OF MILWAUKEE

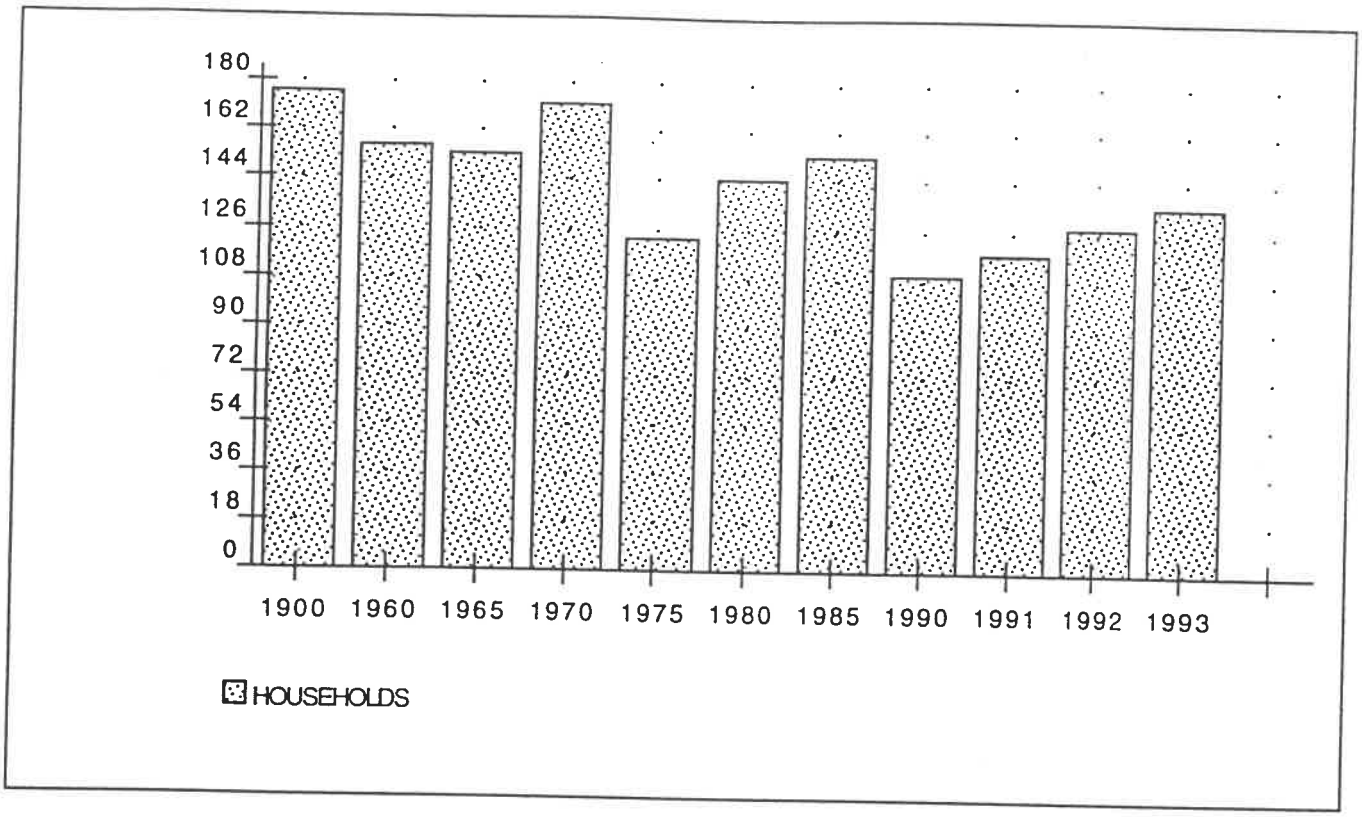


APPENDIX B

VITAL STATISTICS FROM PAROCHIAL REPORTS

	1900	1960	1965	1970	1975	1980
HOUSEHOLDS	175	155	152	171	122	143
BAPTIZED MEMBERS	500	336	328	317	202	231
BAPTISMS	18	10	13	6	2	6
CONFIRMATIONS	26	11	14	24	0	10
MARRIAGES	12	4	1	4	2	5
DEATHS	17	14	9	4	6	8
AVERAGE WEEKLY ATTENDANCE	450	342	312	293	288	312
ANNUAL INCOME	6,382	33,651	28,287	39,096	55,777	70,165
ANNUAL EXPENSE	7,550	35,020	26,991	39,096	55,081	68,947
AMOUNT PLEDGED	NR	NR	NR	NR	49,222	53,168
PLEDGING UNITS	NR	NR	NR	NR	125	107

	1985	1990	1991	1992	1993	
HOUSEHOLDS	152	109	117	127	134	
BAPTIZED MEMBERS	227	176	162	170	178	
BAPTISMS	13	5	7	1	2	
CONFIRMATIONS	11	7	3	3	6	
MARRIAGES	3	1	3	1	3	
DEATHS	1	5	3	4	3	
AVERAGE WEEKLY ATTENDANCE	285	307	272	239	280	
ANNUAL INCOME	108,962	141,175	148,054	145,117	156,476	
ANNUAL EXPENSE	108,880	141,047	147,888	144,849	154,447	
AMOUNT PLEDGED	73,295	96,000	77,500	81,000	95,000	
PLEDGING UNITS	117	101	71	77	80	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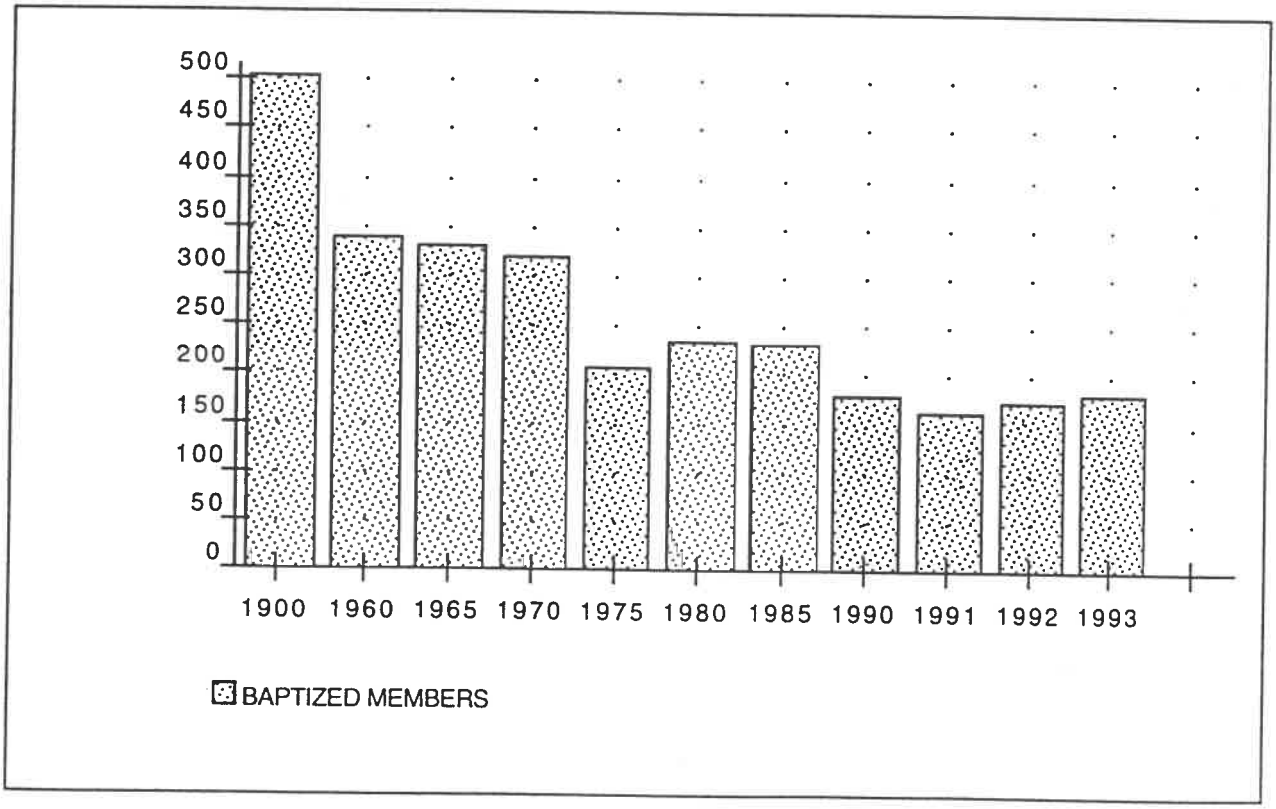
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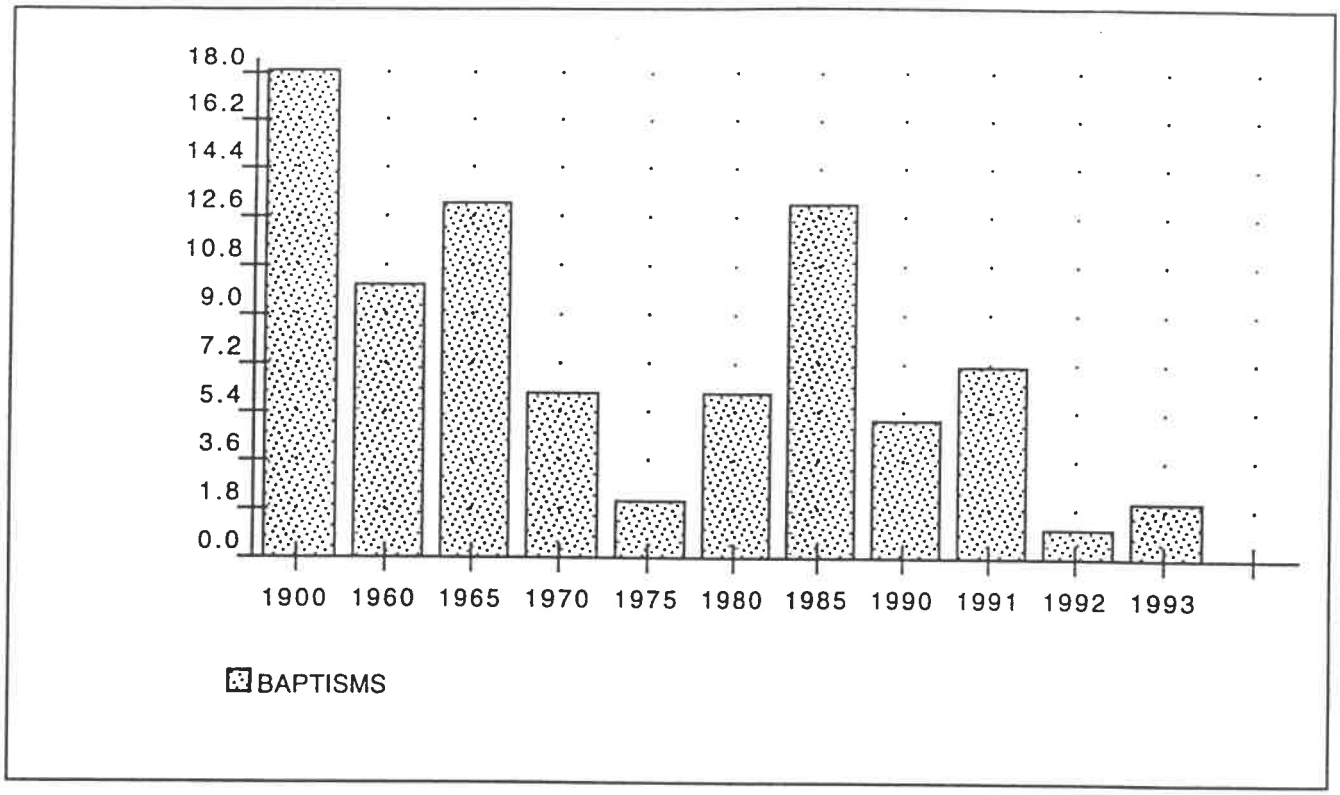
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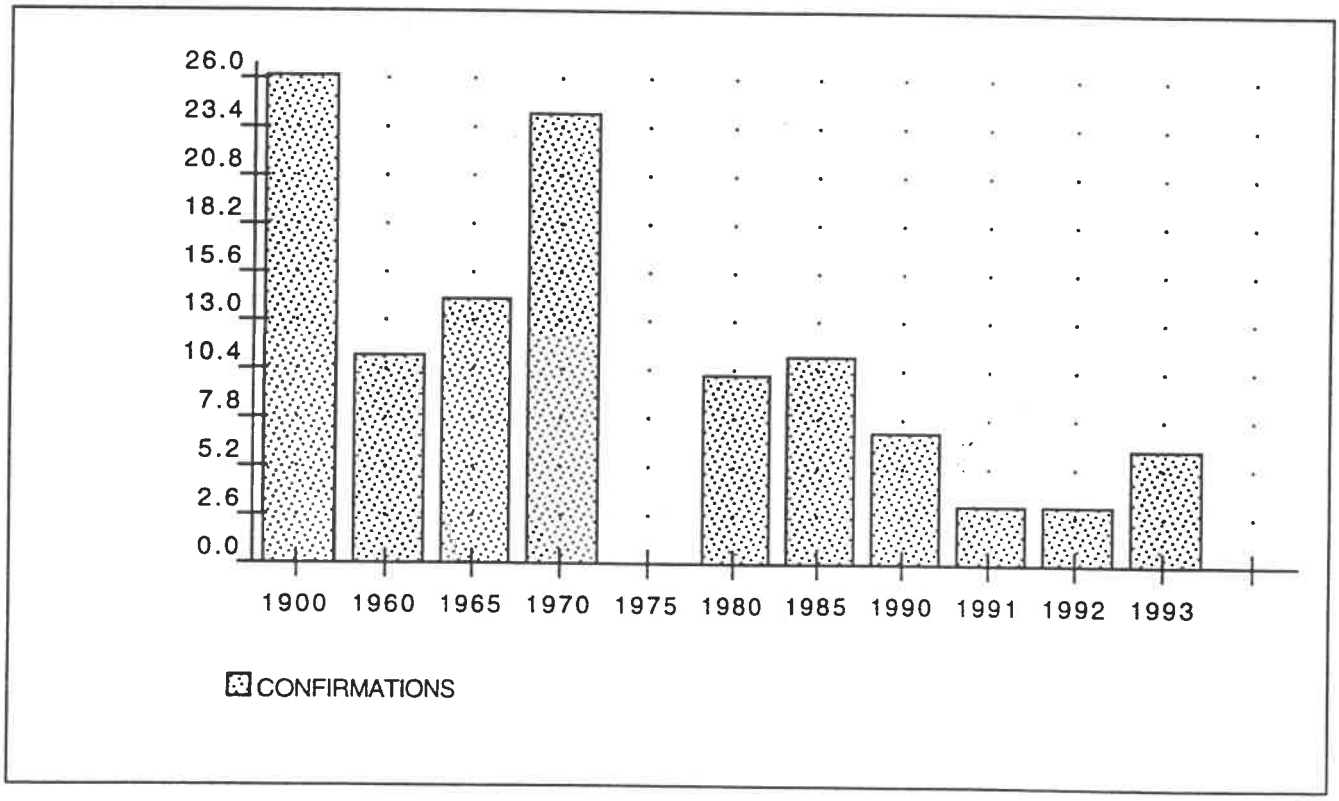
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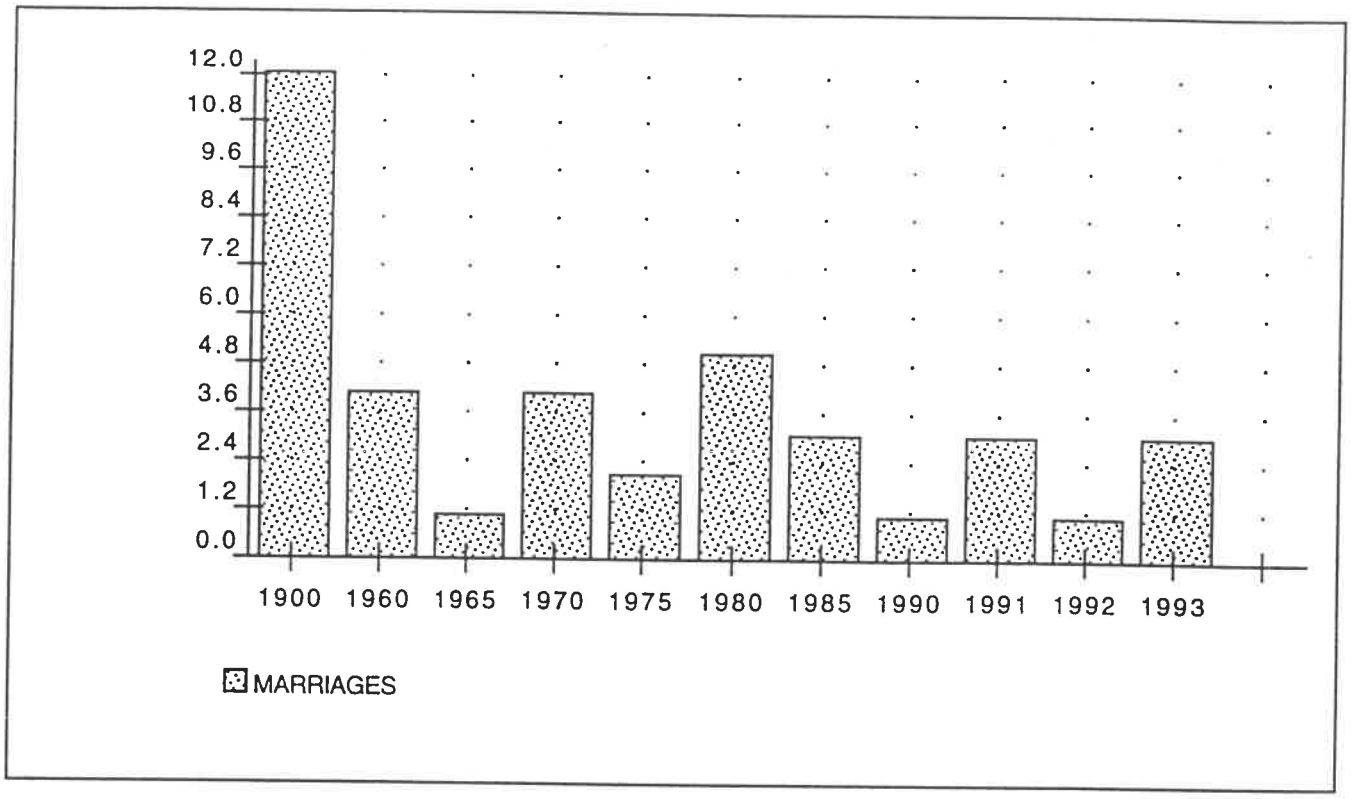
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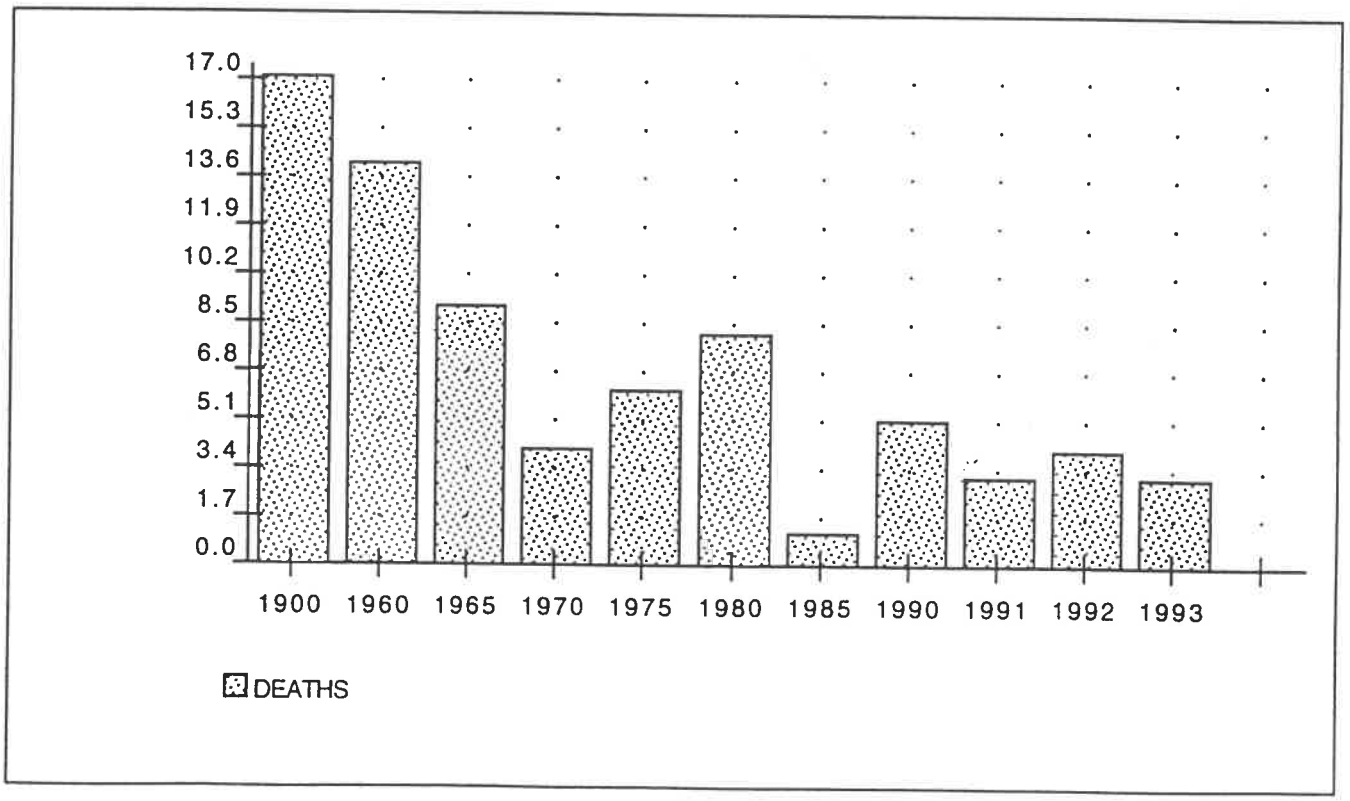
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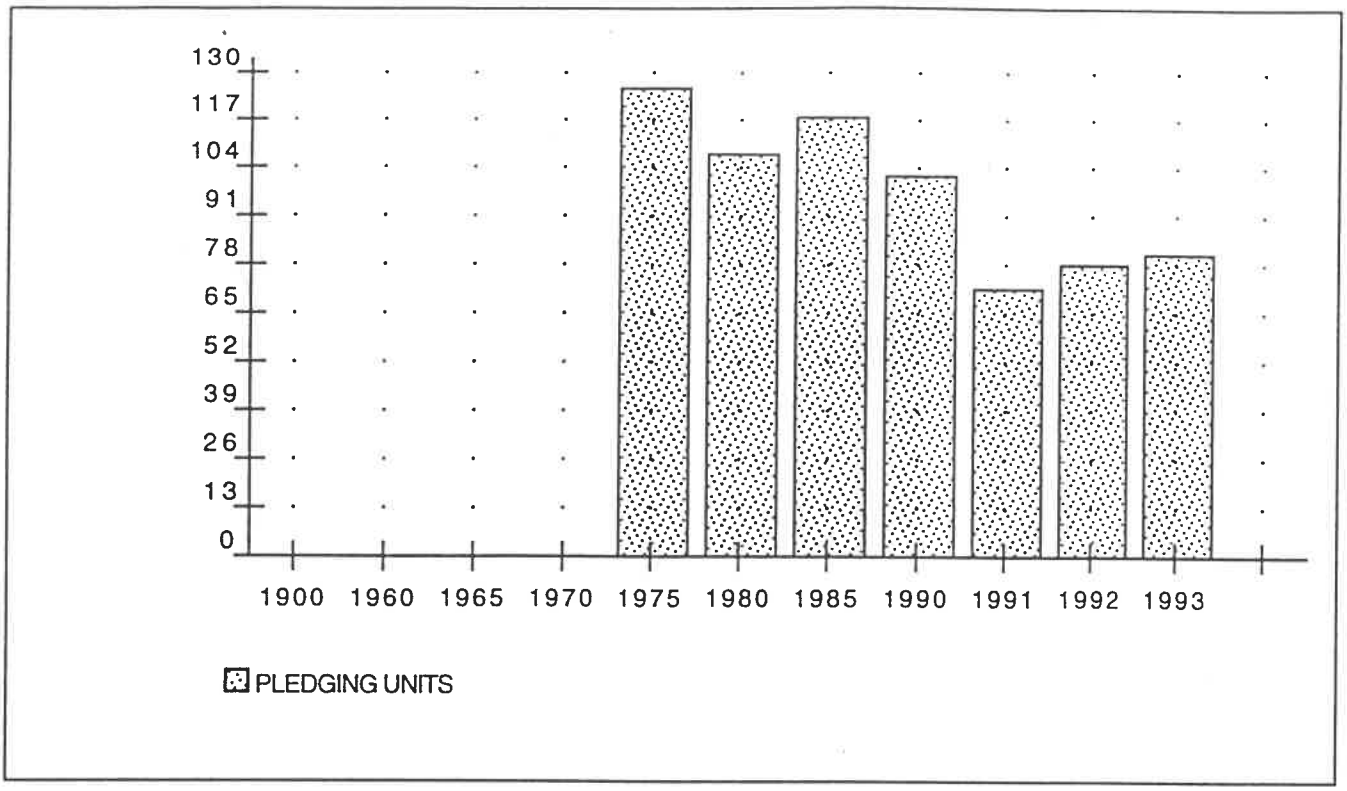
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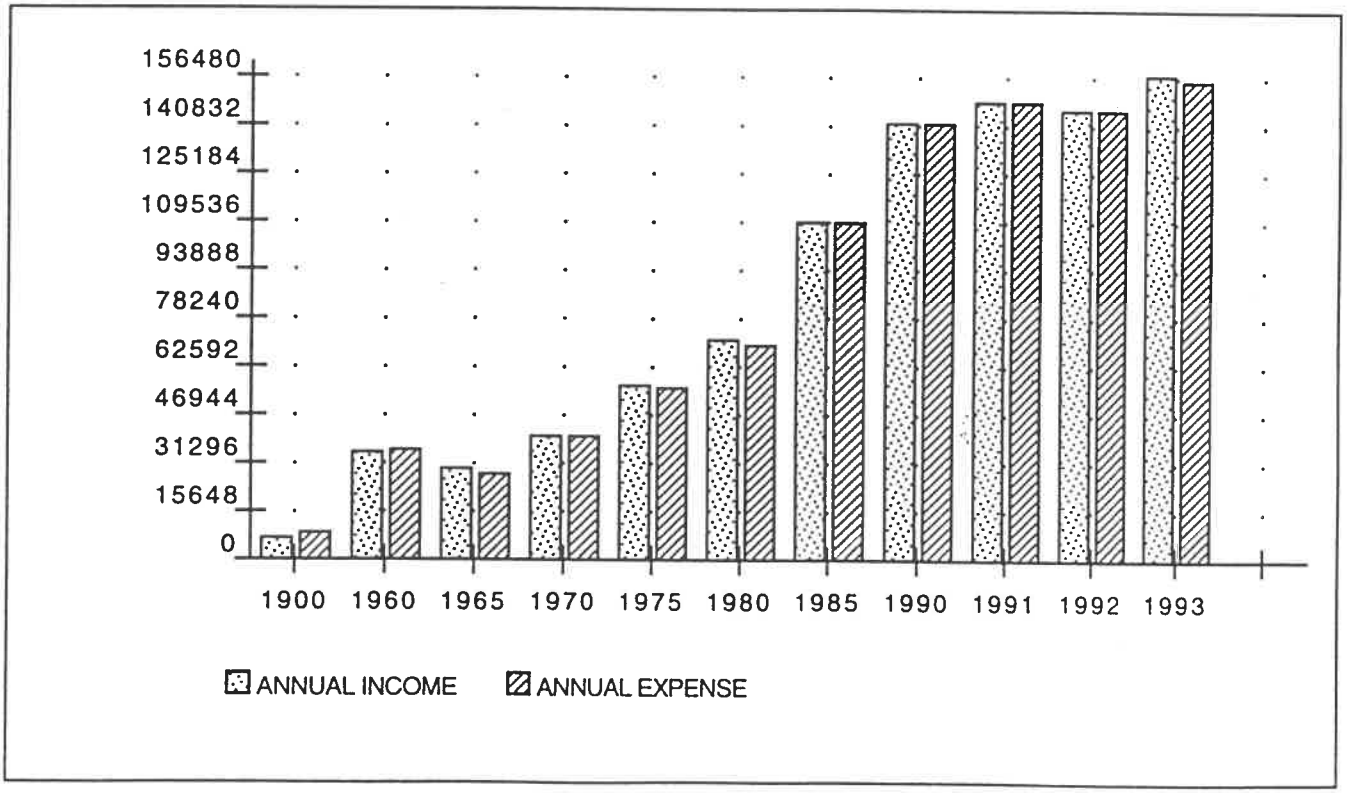
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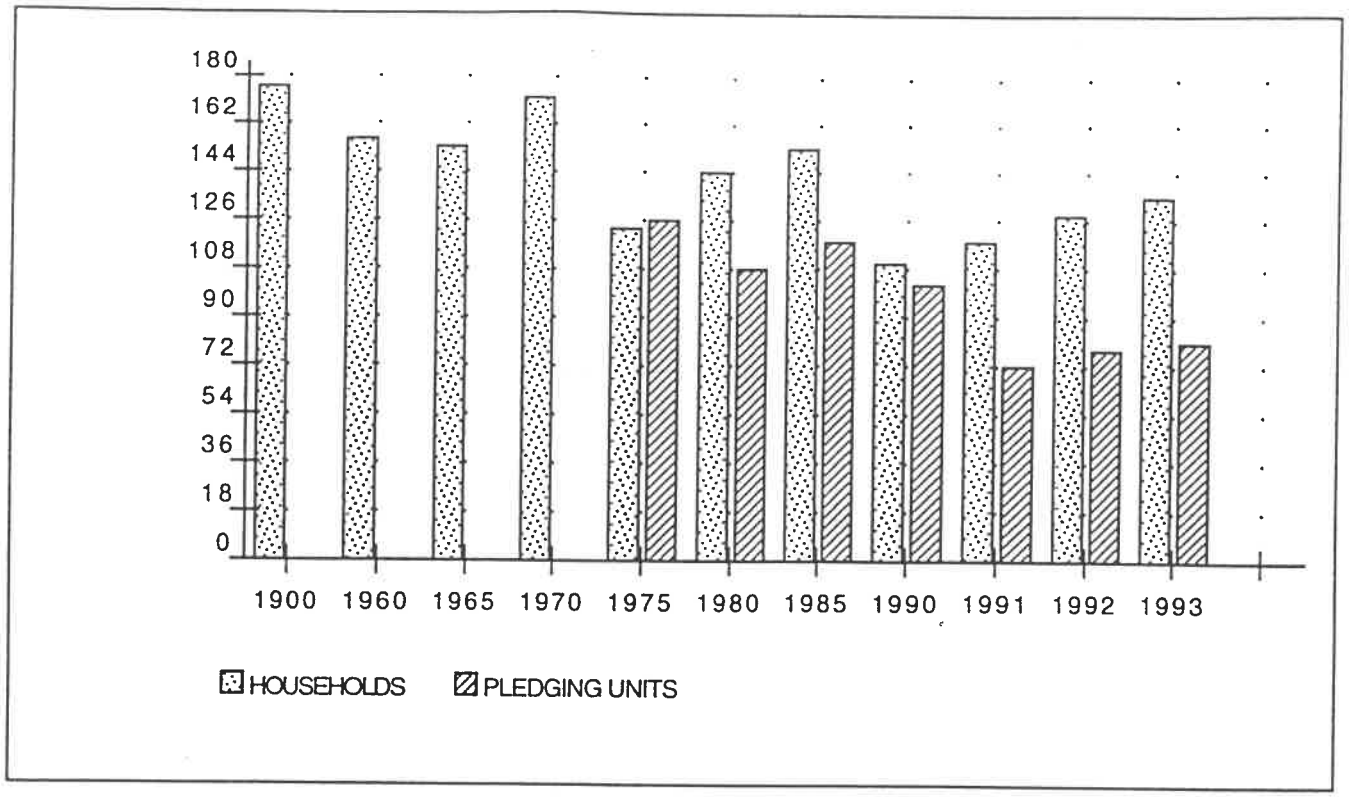
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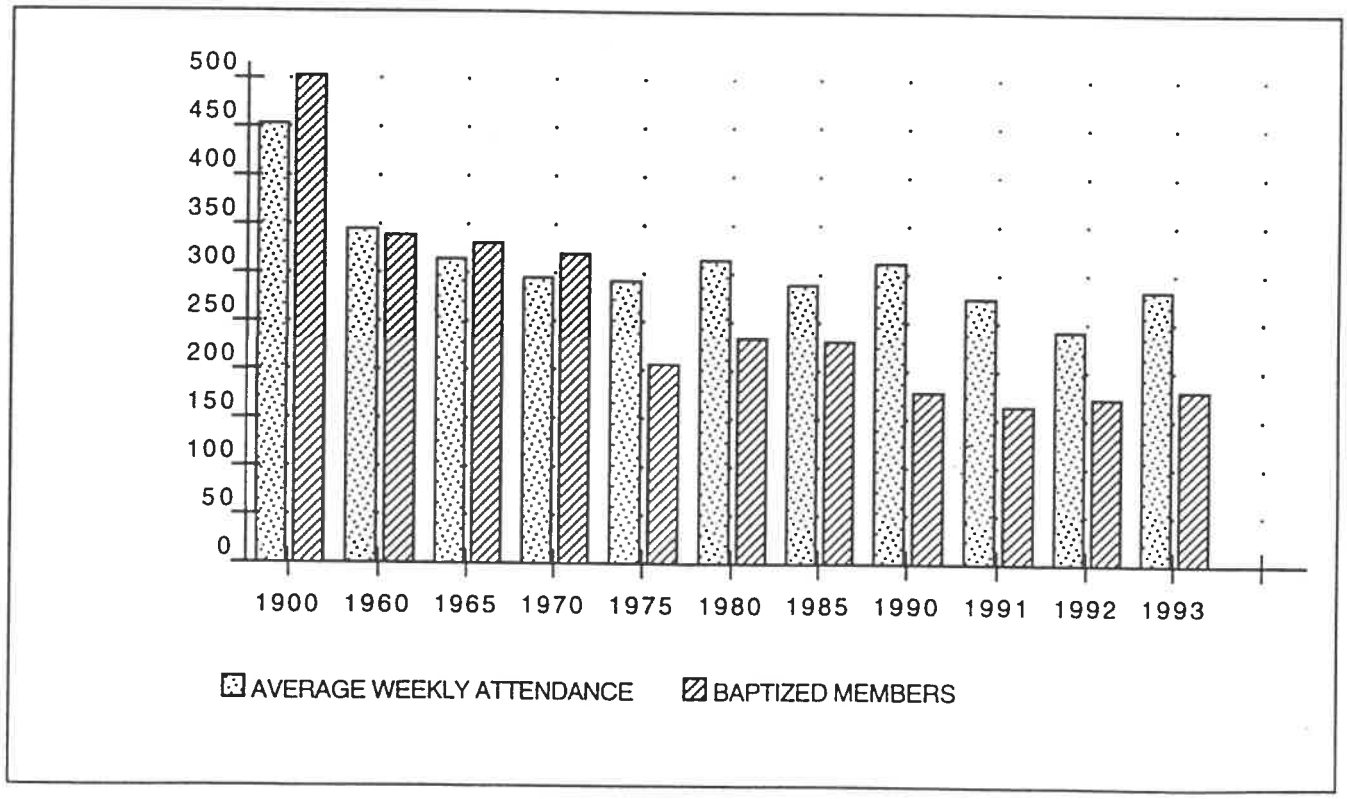
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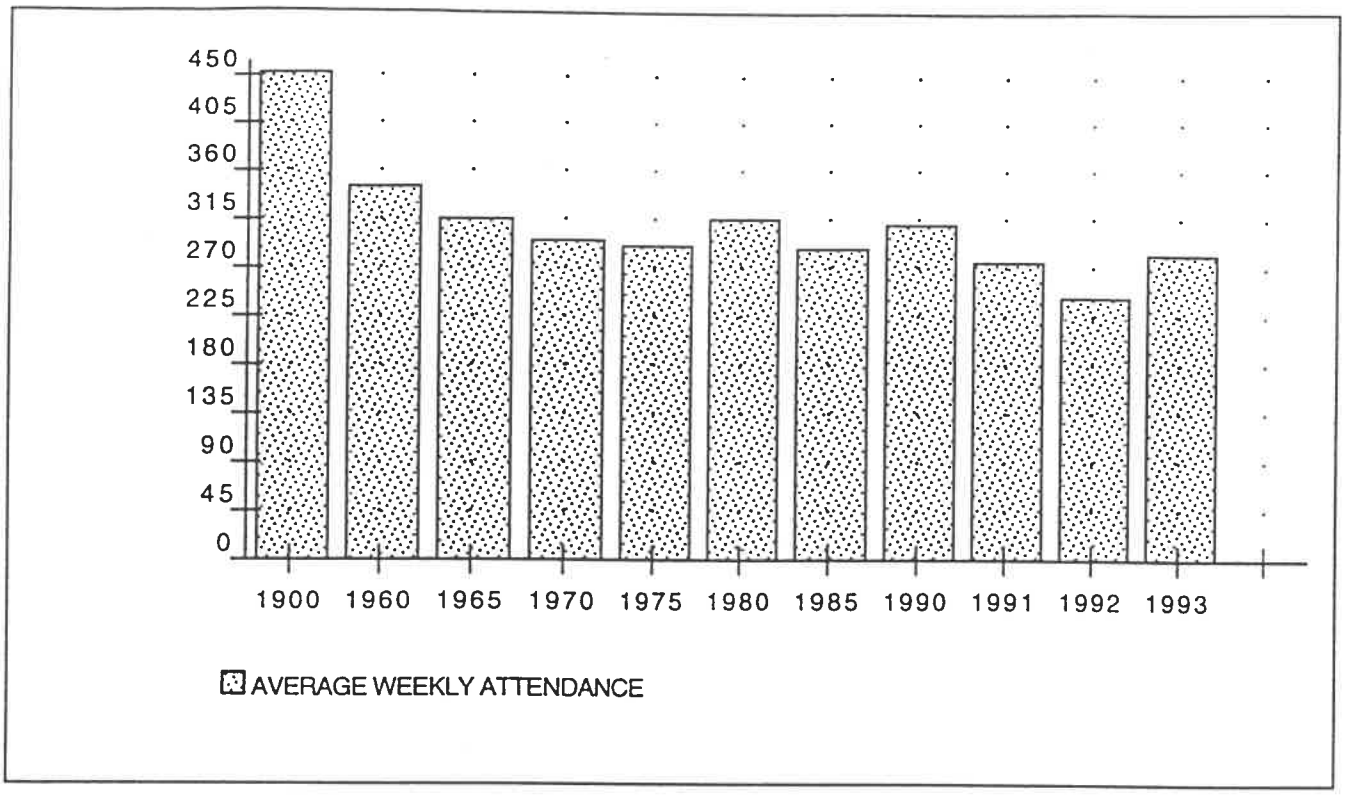
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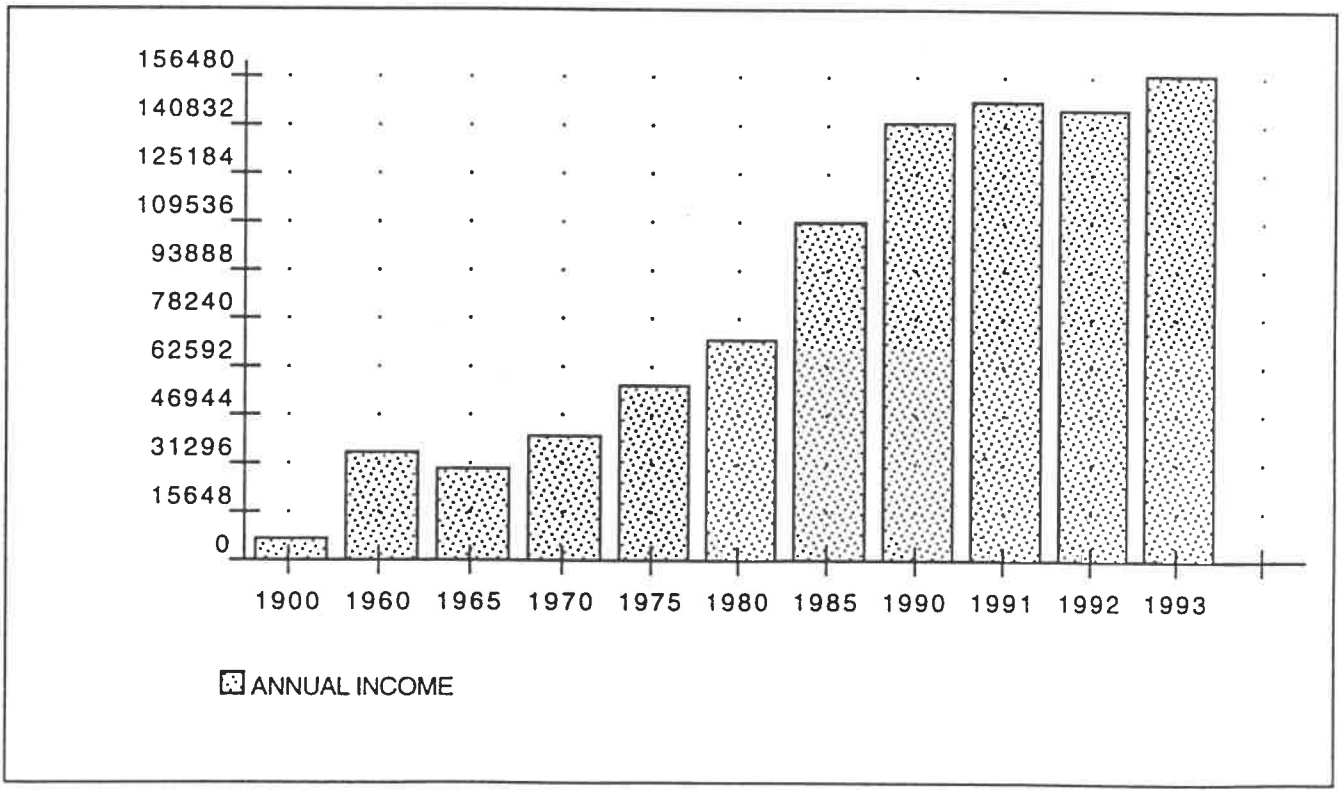
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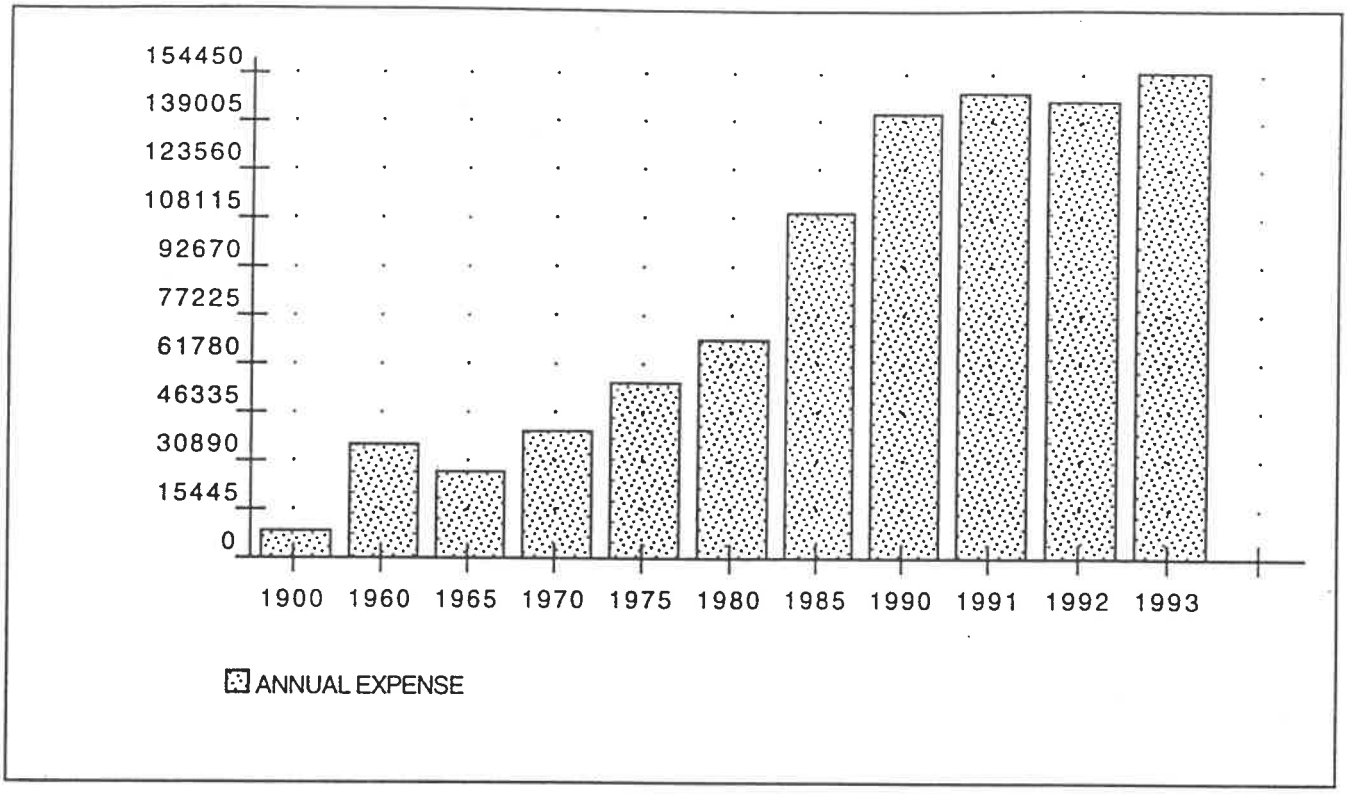
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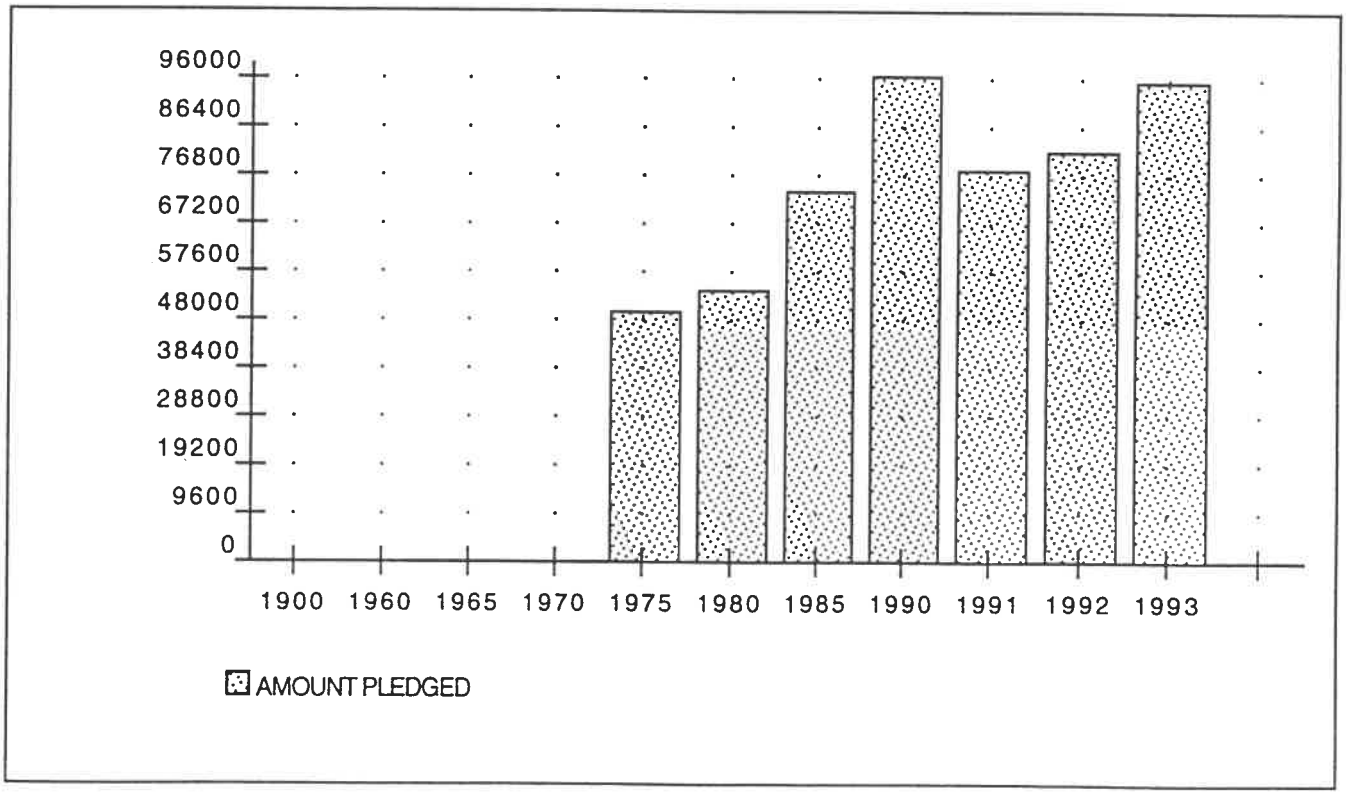
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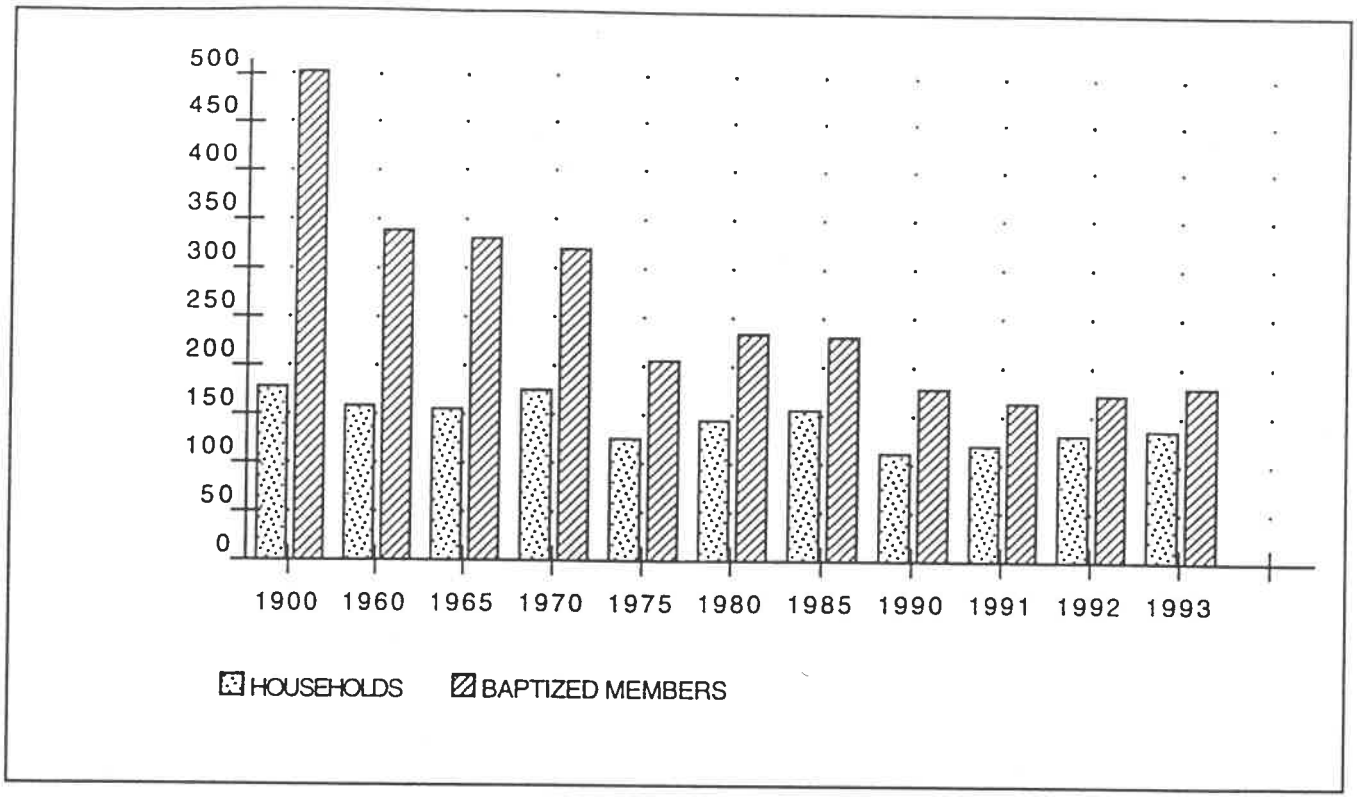
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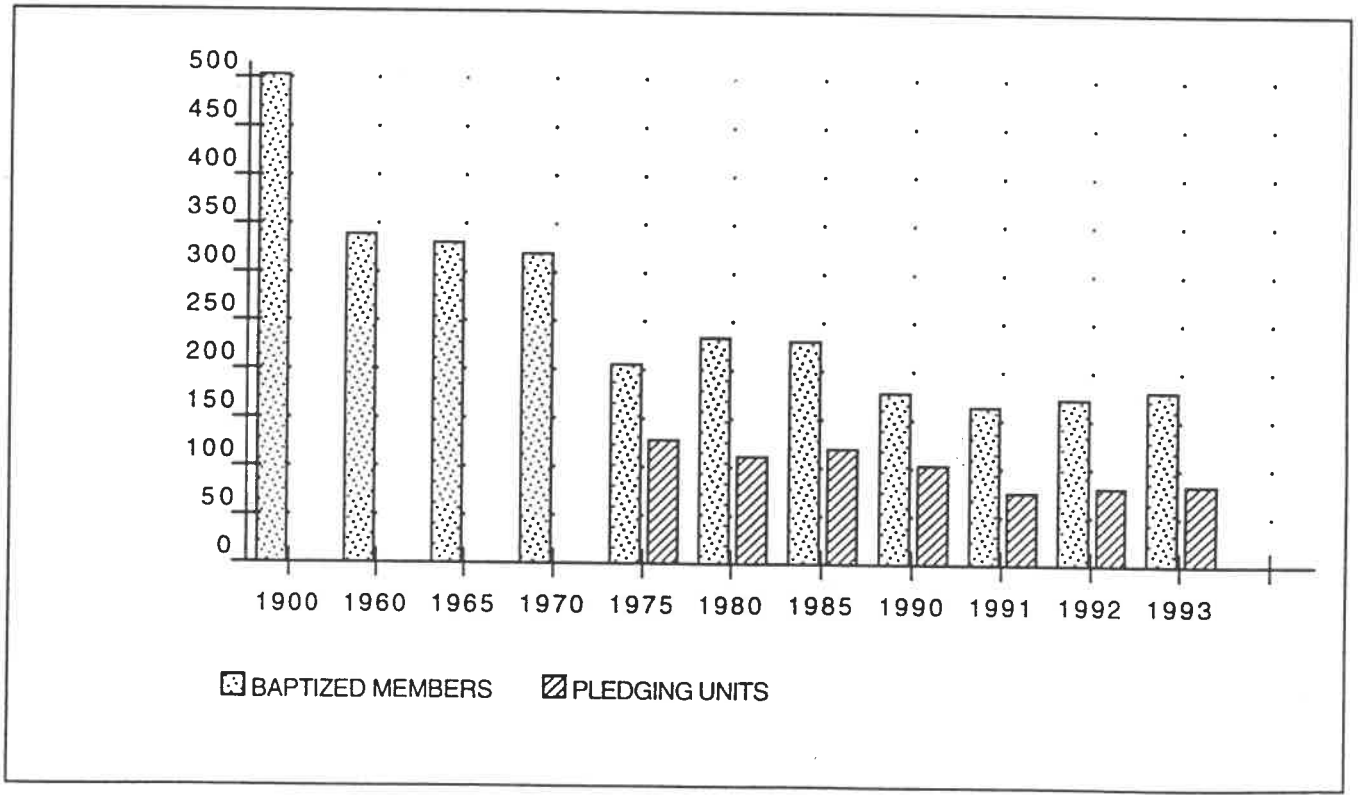
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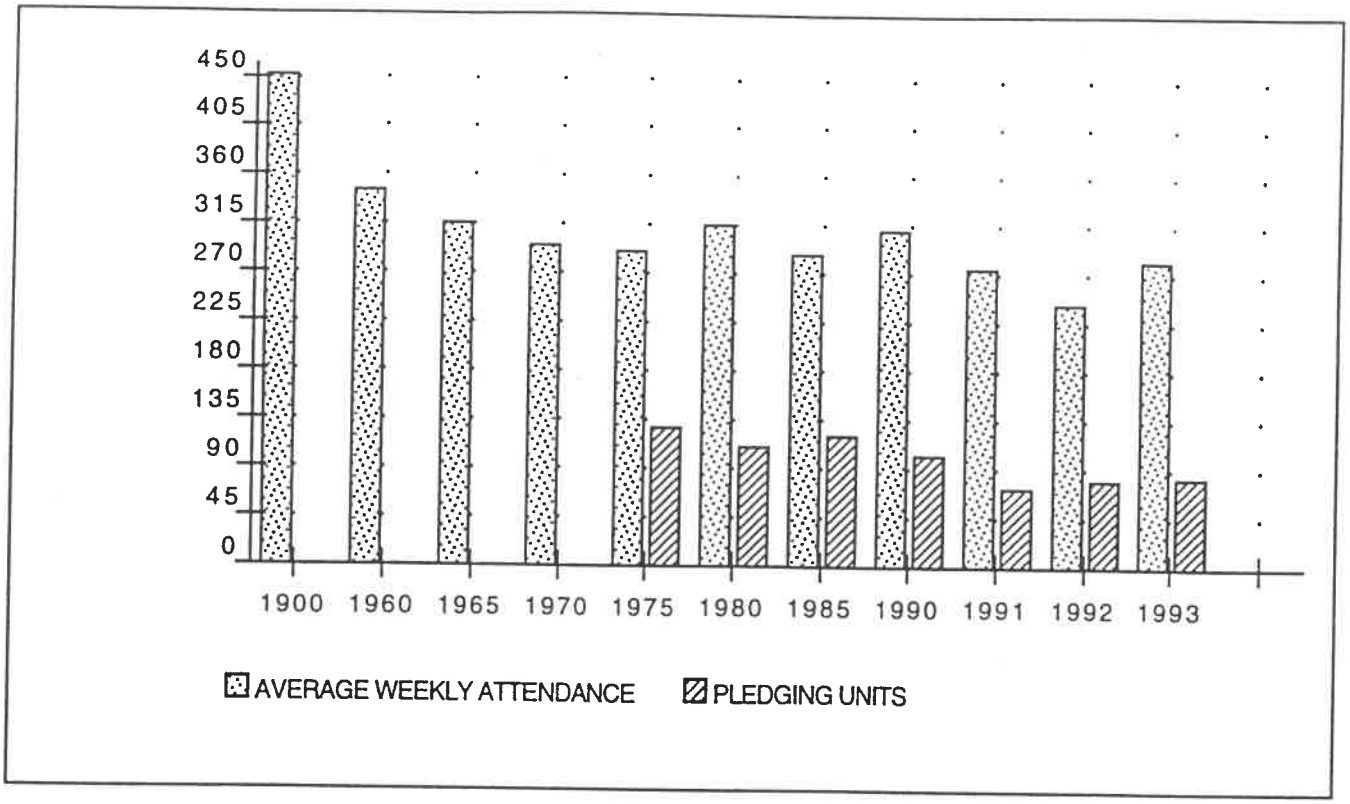
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AVERAGE WEEKLY ATTENDANCE
PLEDGING UNITS

DEMOGRAPHIC PROFILE

Percent
0%
5%
10%
15%
20%
25%
30%
35%
40%
Some High School
High School Graduate
Some College
BA
MA
PhD
Professional
N/A
Education
Educational Level

Percent
0%
12%
25%
37%
50%
62%
75%
87%
100%
Status
Married
Divorced
Widowed
Separated
Marital Status

APPENDIX C

Church Planning Questionnaire - Highlights of Comments

What do you like most about All Saints?

The beautiful furnishings, the altar, the physical appearance.
The loving, caring members willing to help in difficulties.
Opportunities for service meaningful to us.
Diversity of cultural, ethnic, economic, etc., backgrounds.
Heads of church have been very good to us.
The music and the high Mass, effective dean.
Sunday worship services and Bible study program.
Classical Anglican atmosphere; Anglo-Catholic tradition.
Song selection is great; priests responsive and attentive to spiritual needs.
Place to greet friends and relatives.
Bishop Patrick's hugs at the sign of peace.
Choir, choir director and dance space.
Daily eucharist, morning and evening prayer.
Playing music with a new group at "Our Space" in the Cathedral.
Psalms and canticles which are part of the Low Mass.
Convenience.
Ritual - dependable in an undependable world.
Formality of the order of service - high Mass.
Location, antiquity, atmosphere.
Stained glass windows.
Smallness of membership; I feel needed.
Coffee hour after high Mass.
Feeling of oneness with God and fellow man.
Friends trying, with me, to find a new vision for our church.
Family friendliness.

What is most important in your relationship to All Saints?

Receiving Christian education and fellowship.
Bringing the faith of Jesus Christ to all who enter the church through our loving concern and sharing of our faith.
Reaching out to all sorts and conditions of God's people.
No longer have a relationship with All Saints.
It's been my home church all my life (except for two short periods).
Anglican liturgy and Bishop Patrick.
Wonderful sense of liturgy/ceremony, historical tradition; continuity of a rich tradition.
It's not large and impersonal.
Weekly attendance and social visiting.
Great pastor but needs to get off the money problem and shepherd us.
Celebration of the sacraments.
Receiving spiritual guidance and upliftment to enhance my Christian development.
Friendship of the other members.

Studying scriptures.
Need a community of authentic, active people making the word real.
To be able to be involved in ministry.
Daily services offered.
A worship community which maintains tradition.
Potential of All Saints due to its location, to become a thriving center for social and spiritual activity.
Mixed group attracted to All Saints.
Sung Mass (there isn't much else).
Sense of belonging to an institution which promotes positive community work.
It has a need for services I can provide.
Seeing the church grow because of people's faith in God. Bishop should be there each Sunday, reaching out.
Singing in the choir and being allowed to bring a sacred dance group to dance four Sundays a year.
Preaching and teaching excellent and important.
Cathedral's powerful sense of Presence and chance for private prayer.
To be able to hold it together in current adverse conditions.
Freedom to pray and participate at my level, not requiring anything of me.
Door is always open.
Belong to support.
Communicate value of Christianity through ministry in the community.
Acceptance of other religions.
Past memories.
Being allowed to continue to maintain, service and tune the pipe organ in the church as I had for ten years.
To feel that I am a member of the church and welcome to church functions.
Dean's hour.

What single improvement would you make?

Concentrate on spiritual experience of liturgy and emphasis on life of the spirit, not the organization and money; spiritual counseling, pastoral care.
Find a pastor whose primary interest is the Cathedral and its people.
Increase active membership; lessen influence of certain factions in church affairs and developing new leadership (particularly minorities).
Help members become more open and contributing.
Pastor try to be less opinionated and open to new ideas; pastor more present.
Provide more upbeat/contemporary music.
Give people a say in worship style; Too many decisions made by long-time parish membership.
Service needs to change to keep it from growing stale.
Welcome people no matter what they give.
Eliminate dancing during services.
Incorporate first and second Masses.
Get our religious leaders to be more church conscious; they are absent far too often Sundays.
Encourage new membership drawn from the neighborhood, especially young couples with children.

Include members in service, especially youth.
Eliminate gossip between different groups and provide more variety in programs and groups.
Add music to 8 o'clock service.
Acquire a young parish priest, not "Dean" of Cathedral, someone who is a good administrator and will devote himself to the Cathedral family instead of taking courses at Nashotah.
Give more information on details and history of altar, windows and vestments. Also, have more hymns which those of us who don't read music could possible sing along with.
Something to bring me back!
Draw in young adult families and retain them by becoming more socially responsible and not emphasizing collections and money, especially by committee members who publicly claim to give x%!
Get new people involved in helping make important decisions.
Small number of discontented people make Dean's work very difficult.
Provide more programs, scripture study and activities like the forums.
Encourage honest celebration of our lives in Christ rather than solemn veneration of a distant God.
Acquire competent leadership.
Bring members together to get to know each other and develop sense of community and common goals; communicate these to everyone.
Provide smoke-free and more cheerful environment at coffee hour.
Provide opportunities for contact with members other than on Sunday; create new or existing small groups.
Replace Bishop Patrick; he appears to have lost interest and is gone from the parish too often.
Improve the music, which is presently weak, lacking body and doesn't inspire singing.
Get pastor to be more involved with the people and spend time with them and after the service too.
Form a bell choir.
Provide brief homilies at weekday services.
Provide more open discussions regarding sensitive subjects like AIDS.
Our Space takes over the kitchen/flower room totally and things have been ruined or disappear.
Provide more emphasis on attracting and holding members who are supportive of church programs and hold traditional Christian values.
Eliminate extraneous talking during Mass (from the front); sermon should be no longer than 8-10 minutes.
Improve leadership roles so there is not such burn-out.
All to work harder on evangelism, growth of parish -- top priority.
Allow facilities to be used by community groups seeking support for recovery from drugs, alcohol, AIDS, grief, marital problems, etc. Get out of the business of offering as our purpose a social affair; use scarce resources on solving human problems.
Win the lottery to help our money situation.
Outreach to inactive members; find out why people are not coming.
Replace "snobs" from their positions of power and get a pastor who understands the Episcopal Church in the USA.
Give communion wine in a paper cup.
Modernize and paint areas of parish buildings, if there are dollars.
Increase participation of children.
Do not place homosexuals where there are children.
Limit time for announcing activities and welcoming speakers.
Surface leaders!

APPENDIX D

CELEBRATION SERVICE
END OF THE PROJECT EVALUATION

1. Did the liturgy have a center?
   Yes ☐ No ☐ Somewhat ☐

2. Did you come away from it having remembered any particular part?
   Yes ☐ No ☐ Somewhat ☐

3. Did the liturgical symbols make the impact they needed to? (altar, cup, candles, presider's chair, vestments)
   Yes ☐ No ☐ Somewhat ☐

4. Did the music make you feel like singing?
   Yes ☐ No ☐ Somewhat ☐

5. Were the musicians able to lead the congregation satisfactorily?
   Yes ☐ No ☐ Somewhat ☐

6. Were the musicians musically competent?
   Yes ☐ No ☐ Somewhat ☐

7. Did the selections reinforce or conflict with the overall mood of the liturgy?
   Yes ☐ No ☐ Somewhat ☐

8. Did the presider set a mood and pace that welcomed people and encouraged celebration?
   Yes ☐ No ☐ Somewhat ☐

9. How was the sermon?
   Relevant ☐ Irrelevant ☐

10. How did you feel about the worship space when you entered the church?
    Inspired ☐ Indifferent ☐

11. Was the liturgy in the most appropriate space available?
    Yes ☐ No ☐ Somewhat ☐

12. What effect did the seating arrangement have?
    Good ☐ Fair ☐ No opinion ☐

13. Is there enough congregational participation?
    Yes ☐ No ☐ Somewhat ☐

Appendix D (continued)

14. Did you feel welcome and happy to be there?
Yes ☐ No ☐ Somewhat ☐

15. Our goal was to design, plan, advertise and implement the model. How did we do?

Good ☐ Fair ☐ No opinion ☐

16. Do you feel you must continue with this service?

Yes ☐ No ☐ Yes, but_____

CELEBRATION SERVICE
WEEKLY EVALUATION

1. Did the liturgy have a center?
Yes ☐ No ☐ Somewhat ☐

2. Did the presider set a mood and pace that welcomed and encouraged celebration?
Yes ☐ No ☐ Somewhat ☐

3. Were the musicians able to lead the congregation satisfactorily?
Yes ☐ No ☐ Somewhat ☐

4. Did the lectors read well?
Yes ☐ No ☐ Somewhat ☐

5. The preacher:

   (a) How was his eye contact?
   Good ☐ Fair ☐ No opinion ☐

   (b) Posture and movement?
   Good ☐ Fair ☐ No opinion ☐

   (c) Variations in voice?
   Good ☐ Fair ☐ No opinion ☐

   (d) Was he forceful enough (volume and energy)?
   Yes ☐ No ☐ Somewhat ☐

6. General understandability?
Good ☐ Fair ☐ No opinion ☐

APPENDIX E

ALL SAINTS' CATHEDRAL

A SERVICE OF CELEBRATION

Saturday, March 4, 1995 - 5:00 p.m.

The Gathering

Processional Hymn *(Glorify thy name)*

The assembly standing, the celebrant will say:

Let us worship God

And praise him now and forever.

Serve the Lord with gladness.

And come into his presence with a song.

Hymn *(This is Holy Ground; Standing on Holy Ground)*

Hymn (Kyrie Eleison [Lord have mercy]) *(Lord, have mercy on us)*

Prayer for the Day

Almighty God, whose blessed Son was led by the Spirit to be tempted by Satan: Come quickly to help us who are assaulted by many temptations; and, as you know the weaknesses of each of us, let each one find you mighty to save; through Jesus Christ your Son our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

The Word of God

The Assembly sits

New Testament Lesson - Romans 10:8b-13

Reader: The Word of the Lord.

Thanks be to God.

Psalm 91:9-15

Chorus:

Be not afraid...I go before you always
Come follow me...and I will give you rest.

Because you have made the Lord your refuge,* and the Most High your habitation,

There shall no evil happen to you,* neither shall any plague come near your dwelling.

For he shall give his angels charge over you,* to keep you in all your ways.

Chorus:

Be not afraid...I go before you always.
Come follow me...and I will give you rest.

They shall bear you in their hands,* lest you dash your foot against a stone.

You shall tread upon the lion and adder,* you shall trample the young lion and the serpent under your feet.

Because he is bound to me in love, therefore will I deliver him,* I will protect him, because he knows my Name.

He shall call upon me, and I will answer him;* I am with him in trouble; I will rescue him and bring him to honor.

Chorus:

Be not afraid...I go before you always.
Come follow me...and I will give you rest.

The Assembly stands

The Gospeler: The Holy Gospel of our Lord Jesus Christ according to Luke.
Glory to you, Lord Christ.

The Gospel - Luke 4:1-13

The Gospeler: The Gospel of the Lord.
Praise to you, Lord Christ.

The Homily

The Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit

and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father,
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Prayers

Response to Needs of the Community

The Peace

The peace of the Lord be with you
And also with you.

The Breaking of the Bread

Offertory Hymn ***(See service music)***

Eucharistic Prayer C

The Lord be with you.
And also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us.
By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

All sing: *(Holy, holy, holy is the Lord of Hosts)*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed, he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,

We celebrate his death and resurrection,
as we await the day of his coming.

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

All Sing: *(He is Lord)*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.
Amen.

The Lord's Prayer

The Assembly stands

Our Father, who art in heaven,
hallowed by thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Distribution of Communion

The Gifts of God for the People of God

Hymns *(See service hymns)*

The Dismissal

Thanksgiving Prayer

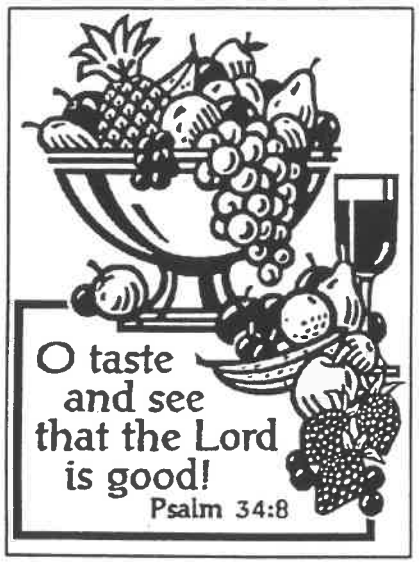
The Assembly stands

Let us pray.
Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Go in peace to love and serve the Lord.
Thanks be to God.

✝ ✝ ✝

The Episcopal Church welcomes to Holy Communion those who have been baptized in the name of the Trinity and are prepared to receive in the bread and wine the sacramental reality of the body and blood of Christ.



ALL SAINTS' CATHEDRAL
818 East Juneau Avenue
Milwaukee, Wisconsin 53202
(414) 271-7729

† INTERCESSIONS †

In the love God has given us let us pray:

For those who celebrate their birthday: *Jane Moore, Esther L. Jepson*
For those who celebrate the anniversary of their ordination: *The Rev. Wyatt Stephens*
For those who have died: *Sr. Lucia, C.S.M., Ruth Baird*
For the sick: *Canon Reinhart Gutmann, Charles Fuller, David, Nancy, Sharon, MaryAnn, Phyllis Imfeld, Vivian Gutmann, Melinda Webster, Jeff, Julie, Edna King, Maude, Adelaide Bacon, Ross, John Lindeman, and also those to whom we take communion*
For the Cathedral Church of St. John the Evangelist and its congregation
For St. Matthias, Waukesha; Trinity, Wauwatosa; St. Nicholas, Galway

◆ ANNOUNCEMENTS ◆

Lenten Program for Wednesdays: 5:00 p.m. - Evening Prayer, followed by **Stations of the Cross**: 5:30 p.m. The Stations will be followed by potluck supper and a speaker, beginning Wednesday, March 15.

Child Care during 10:00 Mass: Anyone interested in donating time, toys, or suggestions should contact Georgeanne Boyle at 374-0113. The following items are still needed: One play pen, more trucks, cars, and busy box/toddler toys. Thanks to all who have already donated!

Lenten Bible Study will be held as follows: Western Suburbs: Mondays at 7:00 p.m. at the home of David and Mary Ann Kalvelage (789-9811); **Northeast Suburbs:** Mondays at 7:00 p.m. at the home of Louise Murphy (332-8408); **West Allis Area:** Tuesdays at 7:30 p.m. at the home of Ed and Sandy Eurich (328-0746); **Near Northeast Area:** 7:00 p.m. at All Saints' Cathedral (271-7719); **Central East Area:** Thursday at 7:00 p.m. at the home of Antoine Linterieur (765-0826); **Northwest Area:** Thursday at 7:00 p.m. at the home of Pearl Savorias (461-8451). Please call the leader in your area for more information.

Office hours: Monday through Friday — 9:00 a.m. - 1:30 p.m.

SCHEDULE OF SERVICES

Sundays
Low Mass: 8:00 a.m.
Morning Prayer: 9:00 a.m.
Sunday School: 9:15 a.m.
Sung Mass: 10:00 a.m.
Morning Prayer - 9:30 a.m. (Sat.-Sun.)

Weekdays
Monday, Tuesday, Friday: 5:30 p.m.
Wednesday, Thursday: 12:15 p.m.
Saturday: 10:00 a.m.
5:00 p.m. - Celebration Eucharist
Morning Prayer - 8:30 a.m. (M-F)
Evening Prayer - 5:00 p.m. (M-F)

Service Hymns

This is Holy Ground
This is holy ground
We're standing on holy ground
For the Lord is present.
And where he is holy. *(Repeat)*

These are holy hands.
He's given us holy hands.
He works through these hands.
And so these hands are holy. *(Repeat)*

Standing on Holy Ground
We are standing on holy ground
And I know that there are angels
all around.

Let us praise Jesus now.
We are standing in his presence
on holy ground.

Lord, Have Mercy On Us
Lord, have mercy on us.
Come and heal our land.
Cleanse with your fire,
Heal with your touch.
Humbly we bow, and come before you now.
O Lord, have mercy on us.
O Lord, have mercy on us.

Fill Me
Fill me, fill me, Holy Spirit come
Fill me, fill me, with your healing love.
I surrender in your arms.
Sweet Holy Spirit, fill my heart.

Take me, take me, to the Father's throne.
Where his grace and true forgiveness flows.
I surrender to your will.
Sweet Holy Spirit I long to be filled.

It's Your Blood
It's your blood that cleanses me.
It's your blood that gives me life.
It's your blood that took my place
In redeeming sacrifice,
Washes me whiter than the snow, than the snow.
My Jesus, God's precious sacrifice.

Fountain of Life
Chorus:
We come to You; We come to You;
Fill us anew, Oh Fountain of Life.

I Will Change Your Name
I will change your name,
You shall no longer be called...
Wounded, outcast, lonely or afraid.

I will change your name,
Your new name shall be...
Confidence, Joyfulness, Over-coming one,
Faithfulness, Friend of God,
One who seeks My face.

The Greatest Thing In All My Life
The greatest thing in all my life is knowing you.
The greatest thing in all my life is knowing you.
I want to know you Lord, I want to know you
Lord.
The greatest thing in all my life is knowing you,
...loving you,
...serving you.

Holy is the Lord of Hosts
Holy, holy, holy is the Lord of Hosts.
Holy, holy, holy is the Lord of Hosts.
The whole earth is full of his glory.
The whole earth is full of his glory.
Holy is the Lord.
(Repeat)
Blessed is he who comes in the name of the Lord.
Hosanna in the highest. Holy is the Lord.
Holy is the Lord.

He is Lord
He is Lord.
He is Lord.

He is risen from the dead
And he is Lord.
Every knee shall bow,
Every tongue confess
That Jesus Christ is Lord.

Amazing Grace

Amazing grace! how sweet the sound,
that saved a wretch like me!
I once was lost but now am found,
was blind but now I see.

'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear
the hour I first believed!

The Lord has promised good to me,
his word my hope secures;
he will my shield and portion be
as long as life endures.

Through many dangers, toils, and snares,
I have already come;
'tis grace that brought me safe thus far,
and grace will lead me home.

When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we'd first begun.

Jesus, Jesus, Jesus There's Something About Your Name

Jesus, Jesus, Jesus, there is something
about your name,
Master, Savior, Jesus, like the fragrance
after the rain.
Jesus, Jesus, Jesus, let all heaven and earth
proclaim...
Kings and kingdoms shall all pass away,
But there's something about your name.

O Lord, You're Beautiful

O Lord, you're beautiful, your face is all I seek;
And when your eyes are on this child
Your grace abounds to me.

O Lord, you're merciful, your touch is all I need;
And when your hands are on this child
Your healing I receive.

O Lord, you're wonderful, your love is all I need,
And when your love is on this child,
Forgiveness I receive.

O Lord, please light the fire, that once burned
bright and clear
Replace the lamp of my first love,
That burns with holy fear.

O Lord, you're beautiful, your face is all I seek;
And when your eyes are on this child,
your grace abounds to me.

Give Thanks

Give thanks with a grateful heart,
Give thanks to the holy one,
Give thanks because he's given
Jesus Christ, his son.
(Repeat)
And now let the weak say I am strong,
Let the poor say I am rich
Because of what the Lord has done for us.
(Repeat)

Lord, I Lift Your Name on High

Lord, I lift your name on high, Lord,
I love to sing your praises,
I'm so glad you're in my life,
I'm so glad you came to save us.

Refrain:
You came from heaven to earth, to show the way,
From the earth to the cross, my debt to pay,
From the cross to the grave,
From the grave to the sky,
Lord, I lift your name on high.

Shine, Jesus, Shine

Chorus:

Shine, Jesus, Shine, fill this land with
the Father's glory,
Blaze, Spirit, blaze, set our hearts on fire;
Flow, river, flow, flood the nations with grace
and mercy,
Send forth your word, Lord, and let there be
light.

Lord, the light of your love is shining,
In the midst of the darkness shining;
Jesus, Light of the world, shine up-on us,
Set us free by the truth you now bring us.
Shine on me, shine on me.

Lord, I come to your awesome presence
From the shadows in-to your radiance;
By the blood I may enter your brightness,
Search me, try me, consume all my darkness.
Shine on me, shine on me.

As we gaze on your kingly brightness,
So our faces display your likeness;
ever changing from glory to glory,
Mirrored here may our lives tell your story.
Shine on me, shine on me.

All service music: CCLI License Number 498123

The Liturgical Ministers

Presider and Preacher: The Rt. Rev. Patrick Matolengwe

Deacon: Antoine Linterieur

Worship Leader: Patsy Casey
with accompaniest

ALL SAINTS' CATHEDRAL

A SERVICE OF CELEBRATION

Saturday, February 10, 1996

Call to Worship - #1 - *Standing on Holy Ground*
#2 - *Sanctuary*

Welcome - Bishop Patrick Matolengwe
The assembly standing, the celebrant will say:
Blessed be God, Father, Son and Holy Spirit.
And blessed be his kingdom, now and forever. Amen.
Let us worship God
And praise him now and always.

The Gathering - Songs of Praise:
#3 - *Flow, O Mighty Holy River*
#4 - *Praise To The Lord*
#5 - *You Are My All In All*

Let us confess our sins against God and neighbor.

(SILENCE)

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

Prayer for the Day
O God, the strength of all who put their trust in you: Mercifully accept our prayers; and because in our weakness we can do nothing good without you, give us the help of your grace, that in keeping your commandments we may please you both in will and deed; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

The Word of God

The Assembly sits
Old Testament Lesson - Ecclesiasticus 15:11-20
Reader: The Word of the Lord.
Thanks be to God.

Psalm 119:9-16
Men: How shall a young man cleanse his way?*
By keeping to your words.

Women: With my whole heart I seek you;*
let me not stray from your commandments.

Men: I treasure your promise in my heart,*
that I may not sin against you.

Women: Blessed are you, O Lord;*
instruct me in your statutes.

Men: With my lips will I recite*
all the judgments of your mouth

Women: I have taken greater delight in the way of your decrees*
than in all manner of riches.

Men: I will meditate on your commandments*
and give attention to your ways.

All: My delight is in your statutes;*
I will not forget your word.

The Assembly stands
The Gospeler: The Holy Gospel of our Lord Jesus Christ according to Matthew.
Glory to you, Lord Christ.
The Gospel - Matthew 5:21-24, 27-30, 33-37

The Gospeler: The Gospel of the Lord.
Praise to you, Lord Christ.

The Homily

The Apostles' Creed - #6 *I Believe In Jesus*

Prayers

The Peace

The peace of the Lord be with you
And also with you.

The Breaking of the Bread

Offertory - #7 - *Instruments Of Your Peace*

Eucharistic Prayer C

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them to the Lord.
Let us give thanks to the Lord our God.
It is right to give him thanks and praise.
God of all power, Ruler of the Universe, you are worthy of glory and praise.
Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.
By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.
Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.
By his blood, he reconciled us.
By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

All sing: #8 - *Holy, Holy, Holy, Is The Lord Of Hosts*

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed, he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection,
as we await the day of his coming.

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.
Risen Lord, be known to us in the breaking of the Bread.

All Sing: #9 - *He Is Lord*

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. *Amen.*

The Assembly stands
The Lord's Prayer (All join hands and sing)
Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Distribution of Communion
The Gifts of God for the People of God
Communion Hymn - #10 - *One Thing I Ask*
#11 - *Jesus, I Love You*

The Dismissal

Thanksgiving Prayer
The Assembly stands
Let us pray.
Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Go in peace to love and serve the Lord.
Thanks be to God.

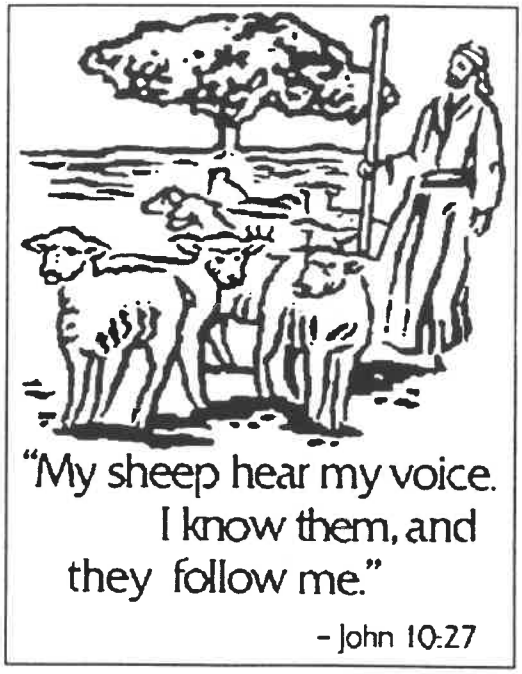
Recession: #7 - ***Instruments Of Your Peace***

† † †

The Episcopal Church welcomes to Holy Communion those who have been baptized and are prepared to receive the body and blood of Christ.

The Liturgical Ministers

Presider and Preacher: The Rt. Rev. Patrick Matolengwe
Deacon: The Rev. Antoine Linterieur
Worship Leader: Patsy Casey
Keyboard: Lowell Nye



All Saints' Cathedral
818 East Juneau Avenue
Milwaukee, Wisconsin 53202
(414) 271-7719

† INTERCESSIONS †

In the love God has given us let us pray:

For those who celebrate their birthday: *Sanford K. Towart*
For those who celebrate their wedding anniversary: *James and Mary Ann Wartinbee, James and Mary Kingma*
For those who have died: *The Rev. Robert Frederick Stub, Alice Forsyth, Helen Murphy*
For the sick: *Canon Reinhart Gutmann, Vivian Gutmann, Mary Ann, Bishop William Brady, Edna King, Marguerita, Kathleen Robinson, Emmy Donnell's sister, Ted Quartich, Shirley Jenear, Georgine Freitag, Matthew Campbell, Lloyd W. Herrold, Kerry Donnell, David Colby, Clarence Smith, and also those to whom we take communion*
For *Ferdinand who is now serving in Bosnia*
For *the Cathedral of St. John the Evangelist and its congregation*
For *St. Barnabas, Richland Center; St. Christopher, River Hills; St. Thomas, Dugort, Ireland*

◆ ANNOUNCEMENTS ◆

The Deanery Youth Group is sponsoring a fund-raising project. We will be selling homemade chocolate truffles on Sunday, February 18, after the 10:00 a.m. service. Order your box of six or twelve today during the coffee hour. Please see George Anne Boyle for further details and orders.

During Lent this year, on Wednesday evenings beginning February 28, instead of the Stations of the Cross, we will do different liturgies utilizing variations from different parts of the Anglican Communion. The service will be at 6:00 p.m., followed by a potluck supper and discussion.

A big thank-you to all who came to the first 1996 book sale meeting held last Sunday! This is a reminder that our next meeting/gathering will be from **12:00-1:00 p.m. following the 10:00 a.m. services on Sunday, February 25, and Sunday, March 3.** The plan is "to clear the bookroom" in the basement, which is already three-fourths full. If you would like to join us, please do.

Shrove Tuesday - February 20. The Eucharist will be celebrated at 5:30 p.m., followed by a pancake supper at 6:00 p.m.

Ash Wednesday - February 21. Eucharists with imposition of ashes will be held at 7:00 a.m., 12:15 p.m., and 6:00 p.m.

Anyone making a cash purchase for the Cathedral and wanting to be reimbursed **MUST** submit a sales slip attached to the form (available in the volunteer's room). Anyone making an authorized charge to a Cathedral account **MUST** submit a detailed invoice showing the purchaser's name. No personal purchases may show on the invoice. Please leave these items with the secretary or in the treasurer's mailbox.

Please let the Cathedral secretary know if you have recently had a change of address and/or phone number.

Church Office Hours:
Monday through Friday - 9:00 a.m. - 1:30 p.m.

SCHEDULE OF SERVICES

Sundays
Low Mass - 8:00 a.m.
Morning Prayer - 9:00 a.m.
Sunday School - 9:15 a.m.
Sung Mass - 10:00 a.m.

Weekdays
Monday, Tuesday, Friday - Low Mass - 5:30 p.m.
Wednesday, Thursday - Low Mass - 12:15 p.m.
Saturday - Low Mass - 10:00 a.m.
Celebration Eucharist - 5:00 p.m.
Morning Prayer - 8:30 a.m. - Monday-Friday
9:30 a.m. - Saturday
Evening Prayer - 5:00 p.m. - Monday-Friday

Confession by Appointment

SERVICE HYMNS *CCLI License #498123*

#1 Standing on Holy Ground

We are standing on holy ground
And I know that there are angels
all around.

Let us praise Jesus now.
We are standing in his presence
on holy ground.

#2 Sanctuary (Lord Prepare Me)

Lord prepare me to be a sanctuary
Pure and holy, tried and true.
With thanksgiving, I'll be a living
Sanctuary for You.

#3 Flow, Oh Mighty, Holy River

(Words and Music by Connie Boerner-Jabaz Productions)

Flow, oh mighty, holy river.
Flow in measures great and strong.
Hold not back Thy generous blessings.
Flood this desert with Thy song.

Parched and arid, hear the crying
Of Thy barren broken church.
Bring Revival to the dying,
Quench the aching of their thirst.

Once again, release Thy floodgate.
Shower Heaven's fruitful touch...
Till the earth, appeased, rejoicing,
Rings the message of Thy love.

Flow, oh mighty, holy river.
Flow in measures great and strong.
Hold not back Thy generous Blessings,
Till the earth rings forth Thy song.

Flow, oh mighty, holy river (3 times)

#4 Praise To The Lord (Catherine Winkworth-1878 alt.; Lobe Den Herren, Stralsung Gesangbuch [1965], arr. O.A.)

Praise to the Lord, the Almighty, the King of creation.
O my soul, praise him, for he is thy health and salvation.
All ye who hear, Now to his altar draw near;
Join me in glad adoration.

Praise to the Lord, who doth prosper thy work and defend thee;
Surely his goodness and mercy shall daily attend thee.
Ponder anew, What the Almighty can do,
Who with his love doth befriend thee.

Praise to the Lord, O let all that is in me adore him.
All that has life and breath, Come now with praises before him.
Let the Amen....Sound from his people again;
Gladly for ever adore him.

#5 You Are My All In All (Words and music: Dennis Jernigan)

You are my strength when I am weak.
You are the treasure that I seek.
You are my all in all.
Seeking you as a precious jewel,
Lord, to give up, I'd be a fool.
You are my all in all.

Chorus:
Jesus, Lamb of God,
Worthy is your name.
Jesus, Lamb of God,
Worthy is your name.

Taking my sin, my cross, my shame,
Rising again—I bless your Name.
You are my all in all.
When I fall down, you pick my up.
When I am dry, you fill my cup.
You are my all in all.
Chorus

#6 I Believe in Jesus

I believe in Jesus,
I believe he is the Son of God.
I believe he died and rose again,
I believe he paid for us all,
And I believe he is here now,
Standing in our midst.
Here with the power to heal now
And the grace to forgive.

I believe in you Lord,
I believe you are the son of God.
I believe you died and rose again,
I believe you paid for us all,
And I believe you are here now,
Standing in our midst.
Here with the power to heal now
And the grace to forgive.

#7 Instruments Of Your Peace

(W/M K. Dearman; Cpyright 93 Expressions of Praise Music)

Chorus:
Lord, make us instruments of your peace;
Where there is hatred let your love increase.
Lord, make us instruments of your peace;
Walls of pride and prejudice shall cease,
When we are your instruments of peace.

1. Where there is hatred, we will sow his love;
   Where there is injury, we will never judge.
   Where there is striving, we will speak his peace;
   To the people crying for release,
   We will be his instruments for peace.

2. Where there is blindness, we will pray for sight;
   Where there is darkness, we will shine his light.
   Where there is sadness, we will bear their grief;
   To the millions crying for release,
   We will be his instruments for peace.

#8 Holy, Holy, Holy, Is the Lord of Hosts

Holy, holy, holy is the Lord of Hosts.
Holy, holy, holy is the Lord of Hosts.
The whole earth is full of his glory.
The whole earth is full of his glory.
Holy is the Lord.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest. Holy is the Lord.
Holy is the Lord.

#9 He is Lord

He is Lord.
He is Lord.
He is risen from the dead
And he is Lord.
Every knee shall bow,
Every tongue confess
That Jesus Christ is Lord.

#10 *One Thing I Ask* (W/M: Andy Mark; Mercy Publishing)

One thing I ask, one thing I see,
That I may dwell in your house, O Lord.
All of my days, all of my life,
That I may see you, Lord.

Hear me, O Lord, hear me when I cry;
Lord, do not hide your face from me.
You have been my strength, you have been my shield,
And you will lift me up.

One thing I ask, one thing I desire—
Is to see you, is to see you.

#11 Jesus, I Love You

Jesus, I love you
I bow down before you,
Praises and worship
To our King.
Alleluia, Alleluia, Alleluia,
Allelu!

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